

Divine Meditations
AND
Pious EJACULATIONS

ON THE
Lord's Prayer, Apostles Creed,
the Four last Things, and on se-
veral Select and Practical Texts
of Scripture;

Also on Our
Saviour's Sufferings,
FROM
His Agony in the Garden to His
Resurrection.

*By a Divine of the Church of
England.*

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M. J.

Middle English

Very Venerable and most Reverend
Bishops and Bishops

OF THE
The Bishop of London, Archbishop of Canterbury,
the Bishop of Ely, and on the
part of the Bishop of Exeter and the Bishop of Bath and Wells

of the Bishop of Winchester

As a Mark
of the Bishop of London



As a Mark
of the Bishop of London

By a Decree of the Church of
M A England

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TO THE
Much Honoured
Very Vertuous, and most Reli-
gious L A D Y,
FRANCES BATHURST,

This Small Collection of
Pious Meditations

Is Humbly Dedicated
As a Mark of GRATITUDE
for many Favours, generously
conferr'd on me ; by,

M A D A M,

Your Ladyship's

Most Obedient,

Humble Servant,

M. J.

TO THE
READER.

THIS little Volume was compos'd by a Reverend Divine, under Confinement, occasioned by the Malice of his Enemies, some years since ; and being intended only for his own private use, it can't be expected it should be so correct in Stile as otherwise it might have been, had the Author liv'd to publish it himself ; but this I shall presume to say, that its Matter is very sublime and divine, which declares, that whilst the Author's Body was under Restraint, his Mind wanted not perfect Liberty, and freely soar'd above, to bring down Fire from the Altar, ca-

To the Reader.

pable to kindle any Heart (that has a just sense of its Duty and true Interest) into a holy flame.

The Lord's Prayer is here very well explained, with the Apostles Creed; the Four Last Things are divinely discours'd on, with proper Scriptures to fix them in our memories; and several Select and Practical Texts are collected, and expounded for the support of the disconsolate; as also the History of our Saviour's Sufferings, from his Agony in the Garden to his Resurrection, so pathetically paraphras'd, as may serve for an Entertainment to the most devout Souls, as well during their Preparation for, and Receiving of the Holy Eucharist, as any other time, when Opportunity offers for Retirement and Meditation.

Books

To the Reader.

Books of this nature are very seasonable at this time of day (whilst the Age is so vain and averse to Seriousness and our holy Religion,) to instruct the Ignorant, to reform the Vicious, and to encourage the Pious, who can never have too many Helps to make them sincerely and constantly devout.

In a word, if our Reader is Religiously dispos'd, here he will meet with agreeable Entertainment; if not, all that I can say, will make no impression in a Heart that has been hardened many Years.

God Almighty grant, that every one who opens this Book, thro' his Grace may be much edified by it, and if it may any ways promote Man's Salvation, or God's Glory, 'twill be the greatest satisfaction imaginable.

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III. The third part of the work is a detailed account of the present state of the subject, and is intended to give the reader a full and complete knowledge of the subject.

IV. The fourth part of the work is a detailed account of the future of the subject, and is intended to give the reader a full and complete knowledge of the subject.

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Pious

Pious Meditations, &c.

The LORD's PRAYER.

Our Father,

SO I am taught to pray, in Faith, and Charity, and Obedience.

The Name of Father bids me believe ; for what will not a Father give, and forgive his Child ?

The Name of Father is a great Name, is a sweet Name ; so sweet, so great a Name, as under it no Man need despair.

But the Name of Father bids me obey too ; for he is no good Son, that obeys not his Father.

I must first frame my self to Obedience as a Son, before I may expect the Indulgence of my Father. He, that hath taught me to call God Father, hath told me thereby, God will not deny me those Graces, which I beg ; and are fitting for a Son to receive, or a Father to give.

B

The

The other Word, **OUR**, Commands me to pray in Charity, and to pray for all Men, as well as for my self.

As I am a Creature, God is my Father ; for he is the Father of all things, by Creation.

As I am a Man, God is my Father ; for he is the Father of all Men, by Redemption.

As I am a Christian, God is my Father ; for he is the Father of all Christians, by Regeneration.

And if I am a Saint, God is my Father ; for he is the Father of all Saints, by Adoption and Obsequation.

O, **OUR** Father, I beseech thee, give me this last birth-right. Seal me by thy Spirit of Adoption, and assure me of it by Faith, and strengthen that Faith by Obedience, and confirm that Obedience by my Charity.

But let my Faith be steadfast and not wavering, let my Obedience be sincere and not dissembling, let my Charity be perfect and not partial ; that my Obedient, Charitable, Faithful Prayer may assure me of my Justification upon Earth, and of my Glorification in Heaven, for his sake, who hath taught me thus to pray, Our Father. *AMEN.*

Which

Which art in Heaven.

I Am not in this Expression taught to (nor do I) limit thy Ubiquity in this place of Residence, or confine thee to Heaven; for thou art, I confess, every where, in the Earth, in the Sea, and all deep Places, as well as in Heaven.

But this place teaches me to limit the Ubiquity of my Thoughts, and give them no other Residence but in, and confine them only to, Heaven.

This place restrains, or should restrain my Thoughts from Roving and wandering, and fix them only on Heavenly things, and level them especially for those Heavenly Blessings, I pray for to thee,

Our Father which art in Heaven, &c.

But because I have not the Command of mine own Thoughts, for they are evil, evil continually; I beseech thee, as at this time, so especially in my Prayers, to fix my Thoughts only upon thy self, and upon thy Son at thy Right Hand, and upon thy Holy Spirit, by whom, for thy Son's sake, I beseech thee fasten the Fountain of my Thoughts, my Soul, upon the Fountain of all Good, thy self; that when my Soul is separated from my Body, I may

be received into Heaven, where thou art,
and yet are every where ; through Jesus
Christ. *AMEN.*

Hallowed be thy Name.

THIS is, or ought to be, the first and
principal of all our Desires ; and I
do chiefly, and above all things, desire,

Not only to { Know thy Name to be great,
Acknowledge thy Name to
be good,
Allow thy Name to be good
and great,

But also, { Thinking of it Reverently,
Speaking of it Awfully,
Hallow thy { Swearing by it Truly,
Name by { Calling upon it Confidently,
Using of it, (in Thought,
Word and Deed) Holily.

A Good Name is prefer'd by Men above
all things, and thy Name is, or ought to
be, prefer'd by Christians above all Names,
and the Hallowing of thy Name is, or
ought to be, the chiefest of all Christian
Desires.

And, O do thou make this my Desire,
that thy Name, which is great, wonder-
ful, and Holy, may be esteemed, believ-
ed,

ed, honoured, obeyed, and revered, by my self, and all Men, as Holy ! Let me never hereafter think of it, but in a Holy Manner ; let me never hereafter speak of it, but in a Holy Expression ; let me never hereafter Swear by it, but in a Holy Order ; Let me never hereafter Think, Speak, or Swear by it, but in a Holy Obedience.

Let my Hallowing of Thy Name be my Chiefest Aim, that when I am taken from the Kingdom of the Earth, I may be Receiv'd into thy Kingdom of Heaven, through Jesus Christ. *AMEN.*

Thy Kingdom come.

YES, O God,

Thy Kingdom { Of Power, to protect us ;
Of Righteousness, to
Rule us ;
Of Mercy, to pardon us ;
Of Grace, to Sanctify us ;
that we may Hallow thy Name : and thy
Kingdom of Glory, to change our vile
Body, and make it like unto thy Son's Glo-
rious Body.

Not the Kingdom of Pride, for that is
Satan's.

Not the Kingdom of Usurpation, for
 that belongeth to the Children of Wrath.
 But thy Kingdom come,
 By Preaching the Gospel, Sincerely,
 By Converting us to thy self, Truly,
 By Increasing Piety in us, Perfectly,
 By Receiving us, at the Consummation
 of all Worldly Kingdoms, into thy King-
 dom, Gloriously. *A M E N.*

*Thy Will be done, as in Heaven so
 in Earth.*

Thy Will, that was	{ Delivered by thy Mouth, Written by thy Finger, Preached by thy Son, Revealed by thy Spirit, Expounded by thy Prophets, Applied by thy Apostles.
-----------------------	---

Be done	{ Thisthy Will, my Will and Desire is may As Knowingly without Error, As Faithfully without Fear, As Humbly without Pride, By Earthly Men. By Sinners.
---------	--

In Earth	{ Of the Common-wealth. Of the outward Man Of the Flesh. Of Passion.
----------	--

As it is in
Heaven

{ By Heavenly Angels,
By Saints,
Of the Church,
Of the Inward Man,
Of the Spirit of Action:

That we may not Blaspheme thee in
Suffering, by too much Adversity, and
not do thy Will passively ; nor forget thee
in Action, by too much Abundance , and
not do thy Will actively.

Thy Will be done in our Suffering for
thee, and by thee, patiently,

Thy Will be done, in our doing, what-
soever we do, according to thy Command,
obediently, through Jesus. *A M E N.*

Give us this day our daily Bread.

Give

{ Freely, for we deserve it not ;
Liberally, for we need it ;
Perpetually, else our Sins will
abridge us of it.

Us

{ Thy Unworthy Servants.
Thy Divorced Spouse.
Thy Defaced Image.
Thy Wandering Sheep.
Thy Adopted Children.

This Day { Of the Sun, and delay it not.
 Of thy Gospel, and deny it not.
 Of thy Grace, that we refuse it not.
 Of thy Peace, and thy Blessing
 with it.

Bread { To Nourish our Bodies.
 To Feed our Souls.
 All things necessary for our being,
 or well-being.

Our Daily Bread { As is daily fit for us.
 As may make us daily depend
 on thee without Murmur
 or Distrust. *AMEN.*

*And forgive us our Trespases, as we
 forgive them that trespass against us.*

For-give { And drown in the Sea of thy Mercy,
 And blot out of thy Book of Ac-
 counts.

Us { 1 Poor, 2 Rich,
 3 Great, 4 Small,
 5 Old, 6 Young.

All our Tref- { Original, wherein we were
 passes born ;
 Actual, wherein we have
 lived ;

Whether omitted { By Ignorance,
 By Negligence.
 By Disobedience.

Or

Or Committed } Thee,
 against } Thy Creatures,
 } Other Men,
 } Our selves.

Forgive us } Underservedly, without fu-
 all our } ture Revenge;
 Trespases } Unconditionally, without
 } present Exception:

As we } With our Hearts, Sincerely,
 forgive } All Trespases, wholly,
 } To all Men, generally.

For Jesus Christ his sake, Lovingly.
 AMEN.

Lead us not into Temptation.

Lead me } Beyond my Ability to bear.
 not } Above my Strength to resist.
 } Without thy Grace to quench
 } the fiery Darts of Satan.

Of the Flesh within me, by
 delight in wanton Imagina-
 tions, or presumption in vain
 Opinion.

Lead me } Of the World without me,
 not into } By the Suggestion of wicked
 Tempta- } Motions, or Motions to wick-
 tion } ed Suggestions of the Devil
 } against me, by the Injection
 } of wicked Desires, or the Il-
 } lusion of desperate Attempts.

O God, if thou join not Perseverance to my Repentance, I shall run up a New Score of Debts, and make my End worse than my Beginning.

Give me therefore, O Heavenly Father, either Freedom from Tentation, and lead me not into it ; or Assistance in Tentation, and deliver me from the evil of it : either exempt me from the Fight, or assure me of the Crown.

My Condition is weak, and therefore I desire thee to lead me : The way is Dangerous, and therefore I desire thee not to lead me into Tentation.

Or, if, by the Leading Hand of thy Justice, I take some Fall in the way ; yet, by the Guiding Hand of thy Mercy, lead me out, that I may see no harm in the end.

I beseech thee, that I may not be encounter'd by the Devil's Fury, or the World's Subtilty, or the Flesh's Treachery ; or if thou dost lead me into those Encounters of Tentation, yet bail me again, and deliver me from evil, for Jesus Christ his sake. *AMEN.*

But deliver us from Evil.

Deliver
me

{ By thy preventing Grace, before the Infection.

{ By thy present Grace, in the Assaults.

{ By thy Redeeming Grace, after the Fall. From

	{	From the Cause of Evil, the Devil.
		From the Instruments of Evil,
		Wicked Company.
From		From the Enticement to Evil,
Evil		Worldly Vanities.
		From the Guilt of Evil, Sin.
		From the Curse of Evil, Damna-
		tion.

I Beseech thee, O Father, to keep thy Hand over me, that I be not foiled; at least keep thy Hand under me, that I be not foundred; give me such a Trial, that I be not cast; or if so, yet grant me such an Audience that I be not Condemned. I am fearful of the Devil, of the World, of the Flesh, and therefore I beseech thee, lead me not into Temptation; I am faithful and Confident in thee and therefore I beseech thee to deliver me from Evil. *AMEN.*

*For thine is the Kingdom, the Power,
and the Glory, for ever and ever.
Amen.*

THINE is the Kingdom, wherein keep us in the Desires and Holiness of our Endeavours, Repentance, Charity and Obedience!

Thine is the Power, whereby establish
our

our Desires in thy Providence, and our Perseverance. Thine is the Glory, where-with Crown our desires in Thee.

Longing	} <i>Amen</i> {	Of us, the Petitioners,
Needful		Of us, the Suiters,
Confident		Of us, the Believers,
Faithful		Of thy self, the Promiser,
Certain		Of Jesus Christ, the Teacher of us.

Who to thee, and him, and the Holy Ghost, ascribe the Glory and Power of thy Kingdom, of the Kingdom, of this Kingdom, of all Kingdoms. *AMEN.*

The APOSTLES CREED.

*I believe in God the Father Almighty,
Maker of Heaven and Earth.*

THIS is the First Article of the Apostles Creed, and this is call'd a Creed, because it Comprehends all such things as are to be Believed by every Christian. And it is called the Apostles Creed, not because every Apostle did pay his shot towards this Reckoning of Christianity: Though the Number be equal, 12 Apostles 12 Articles: But because it contains the principal

Principal Points of the Christian Religion,
handled in the Doctrine of the Apostles.*In this Creed is Observable ;*

1. The Believer, I.
2. The Belief or Faith, (Believe.)
3. The Object of his Belief ;
God, and his Church.

This First Article concerns God Essentially, and enlarges my Faith into the Trinity of Persons in the Unity of Essence, I Believe in God. And then confines my Faith to the First Person in his Name, Father ; in his Attribute, Almighty ; in the effect of that Attribute, Maker of Heaven and Earth.

I : For my self, not for another Man, or by proxy. It is not we believe, but I believe.

Though we Pray, Our Father, not my Father. For this Creed was pen'd for an Answer to a Question, which was asked of every Person to be Baptized, not of many *collectim* and together, but of every one *separatim* and apart ; not, do ye believe ? but dost thou believe ?

Believe. *i. e.* I do both Acknowledge, that there is a God ; and I do also assure my self, that God is my God.

In. *i. e.* I put my whole Trust in God, and am perswaded, that he is, and will be to me as he hath Revealed himself in his Word.

God is *Verus & Unus*, the only true God; and therefore the True God, because but one God, in Essence and Substance, distinguished by Three Persons, Father, Son, and Holy Ghost. The Father of Jesus Christ by Nature, of all things by Creation, and of my self, through Jesus Christ, by Adoption.

Almighty. *i. e.* 1. He can do whatsoever he will. 2. He doth all things, that he will, with ease. 3. He is the Author of all Power. 4. He doth, and will Exercise that Power for my Salvation.

Maker of all things out of Nothing, and particularly of Heaven and Earth. *i. e.* of all things Visible and Invisible.

Free, without any Necessity; easily, without Difficulty. All things he made to serve me, and my self to serve him; and so long as I serve him, I need not doubt, but believe I shall never want what the Power of God can give, or what the Pity of a Father will give, till he take me from Earth into Heaven. *AMEN.*

And

And in Jesus Christ, his only Son,
our Lord.

THIS is the Second Article in the Apostles Creed, and the First that concerns the Second Person in the Trinity, whose Titles are Four ;

1. *Filius ejus unigenitus*, God's only begotten Son.

2. *Dominus Noster*, Our Lord.

3. Jesus (his proper Name) which signifies a Saviour.

1. A perfect Saviour, having all those Conditions in him, which are necessarily required in the party to be saved, as,

1. Innocence,

2. Grace,

3. Glory.

2. A Total Saviour saving from Fault and Pain, from Sin and Guilt.

3. An Eternal Saviour.

4. Christ, which Signifies Anointed, not with Material Oyl, but with the Holy Ghost, to be a King, to Govern and Defend me ; to be a Priest, to sacrifice himself and to pray for me ; to be a Prophet, to teach me by his own Mouth, by his Spirit, by his Servants.

Anointed:

Anointed he was in both his Natures ; In his Divinity, as Anointed Signifies, set apart to be the Mediatour ; in his Humanity, with the Spirit of Grace and with Power.

His only Son, as Person, not by Derivation, as Water from the Spring ; but Communication and Generation.

His Son by Nature, because partaking of the same Essence ; and by Grace, as God and Man, in the Unity of the Humanity to the Divinity. His only Son, 1. in respect of his Divinity ; being Coeternal with his Father and so hath no Brethren. 2. in respect of his Humanity, because, though according to the Species he hath the same Humanity with us, yet not in respect of the manner ; for we are not conceiv'd, as he was, of the Holy Ghost, nor born, as he was, of a Virgin :

Lord { By Creation, *Job. 1. 1.*
 { By Preservation, *Heb. 1. 3.*
 { By Judgment, *Rom. 4.*

And now what need I doubt or fear, If I believe that God's only Son hath made me the adopted Son of God, and is my Lord, to be obeyed by me, and to be the Protector of me ; that he is my Jesus, and will save me from Sin and the Wrath to come ; that he is my Christ, to pray for me, to teach me, and to defend me, all which I do believe,

believe, and beseech God I may believe it to my Lives end. *AMEN.*

*Who was conceived of the Holy Ghost,
and born of the Virgin Mary.*

THIS is the Third Article of the Apostles Creed, and delivers the Incarnation of the Son of God, which *St Paul*, calls the great Mystery of Godliness; and in this Third Article is to be observed,

1. His Conception; which was conceiv'd of the Holy Ghost:

2. His Birth; and born of the Virgin Mary.

1. Conceiv'd. *i. e.* the Humanity of Christ was 1st Framed, and 2^{dly} Sanctified from all Original Guilt and actual Pollution: for it was,

2. By the Holy Ghost; not of his Substance, but by his Power; not by Generation, but by Benediction, and Uniting the human Nature to the Second Person.

3. Born. Lay and grew in the Womb of his Mother Nine Months, and when time of Delivery came: He was born of the

4. Virgin; that he might be free from Sin, and free me from the Guilt of Original

nal Sin; as also to fulfil the Scriptures; which foretold that a Virgin should bear a Son.

5. *Mary.* To testify that Christ Descended of the Line of *David* both Naturally and Legally. And now what need I doubt, or fear the Guilt of my Original Corruption, if I believe that Jesus Christ was conceiv'd of the Holy Ghost, and Born of the Virgin *Mary*? Since thereby he hath discharged that Debt, and is become Man as well as God, and so is a sufficient Mediator to reconcile Men (and all the Sons of Men) to God, and to make us the Sons of God.

Suffered under Pontius Pilate, was crucified, dead and buried. He descended into Hell.

THIS is the Fourth Article of the Apostles Creed and Delivers the Humiliation of Jesus Christ.

1. Generally, Suffered.

2. Particularly, Crucified, Dead, Buried, Descended into Hell.

1. Suffered; Willingly, Obediently Meritoriously, my Infirmities, the World's Contumelies, the Devil's Tentations, Man's Condemnation, under *Pontius Pilate* the Roman Deputy.

1. To

1. To shew the Sceptre was now departed from *Judah*, and he was therefore the true Messiah.

2. To shew that Christ was Accused and Condemned in open Court publickly, before a Lawful Magistrate.

Crucified; *i. e.* Nailed to the Cross, to assure me, that he took my Curse upon him, and freed me from the same.

3. Dyed. Willingly suffering the Separation of his Soul and Body, and the sensible Separation from God; that thereby the Justice of God might be satisfied, that so I might not finally and eternally be separated from God, nor deliver'd over to Eternal Death.

4. Buried: Laid in the Grave, in the Garden, in a New Sepulchre, thereby to sanctify my Burial, and to make my Grave a sweet repose, and to beget in me a Spiritual Death, and a ceasing from Sin.

5. He Descended into Hell, to shew himself the Conquerour of Death, and to assure me that the Devil shall not have Power over me.

And what need I Fear Death, or the Sting of it, the most cursed, shameful, painful Death; if I believe, that Jesus was Crucified, and Dyed, and hath thereby taken away the Sting and Curse of Death?

What need I fear the Grave, or the Horror

Horror of it; if I believe Christ was Buried, and thereby overcame the Devil?

Much less need I fear the Tyranny of Man, or any Suffering under the greatest Tyrant of Men, if I believe Jesus Christ suffered under *Pontius Pilate*, and hath made all Sufferings either a Means to wean me from the Love of this World, or a Way to bring me in a better. *AMEN.*

The third day he rose again from the Dead.

THIS is the Fifth Article of the Apostles Creed, and Delivers the first Degree of Christ's Exaltation, in the Resurrection of Jesus from the Dead, and hath observable in it,

1. The time. The Third Day; no sooner, that I might be assured he was truly, not fictitiously, Dead: not later, to fulfil the Scriptures.

2. The Person, who. He, the same Person, that suffered and dyed, the same Flesh and Body, that was Buried: that hereby he, who had made a sufficient Sacrifice for my Sin upon the Cross, might apply the Virtue thereof to me by his Resurrection.

3. The

3. The Act ; Rose again ; not Stoll'n as the Jewish Priests and People would have believed ; but Rose by the Power of his Divine Nature, to tell me that I must not Lye in Sin, but rise Spiritually out of it, as he truly rose from the Grave.

4. From whom ; From the Dead, from all them, whom Death hath Power over ; and to assure me that Death hath no Power over him.

And what need I question or dispute mine own Resurrection ? If I believe Christ's ? For I am a Member of that Body, whereof he is the Head, and no Member of the same Body can be ever in the Grave, when the Head is Risen out of the Grave.

What need I fear or doubt my Justification, if I believe in Jesus Christ ? For the Apostles assures me, Righteousness shall be Imputed to me, as well as to *Abraham*, if I believe in him, who raised Jesus our Lord from the Dead, who was Deliver'd for our Offences, and Rose again for our Justification.

Only, Almighty God, make me Conformable to thy Son Jesus Christ in my Rising from Sin to Grace, as he from the Dead to the Living. *AMEN.*

He

*He ascended into Heaven, and sitteth
at the right hand of God the Father
Almighty.*

THIS is the Sixth Article of the Apostles Creed, and deliversthe Second and Third Degrees of Christ's Exaltation, in his Ascension, and his Session, or Intercession.

1. He ascended into Heaven. *i. e.* he remov'd his Body from one place to another, Corporally, Locally, Visibly, (the fortieth day after his Resurrection from the Earth) into the Highest Heavens, the Habitation of God, and the Seat of the Blessed.

2. He sitteth on the right hand of God, *i. e.* he hath exalted Humanity to the highest Degree of Glory; above Angels and Arch-Angels, whether Seraphim or Cherubim. By his Ascension, he is gone to provide a place for me.

By his Session he is at the right hand of the Father Almighty, making Intercession for me.

And now what need I fear Condemnation for my Sins, or Separation from God, if I believe Jesus Christ ascended into Heaven and sat down on the right hand of God?

Who

Who shall Condemn me ? who shall separate me from the Love of God, which is in Christ Jesus our Lord, who is at the right hand of God, and makes Intercession for me ? *Amen.*

From thence he shall come to Judge the Quick and the Dead.

THIS is the Seventh Article of the Apostles Creed, and hath observable in it,

1. The Party Judging ; Christ.
2. The Parties Judged ; all the Quick and the Dead.

1. And from thence. *i. e.* from Heaven, this Jesus which is taken up from you into Heaven, shall so come in like manner, as you have seen him go into Heaven.

2. He, *i. e.* Christ ; not but the Authority and Eternal Decree is of God the Father, Son, and Holy Ghost, but the visible act and publick Execution is Christ's. And this is, 1. for the Consolation of my self and all Believers, as having our Advocate, and Mediatour to be our Judge, and therefore shall not be Condemned. 2. for the Terrour and Confusion of the Wicked, who shall find him their severe Judge, whom they wou'd not embrace as their Merciful Saviour. Shall

3. Shall come visibly, gloriously, suddenly, terribly, when the wicked think not of him ; but comfortably to the Godly, who daily and hourly expect him.

4. To Judge, *i. e.* to pronounce the wicked guilty of Sin, and to adjudge them to Everlasting Punishment: And to absolve the godly Believers from the guilt of their Sin, and to give them Everlasting Life and Glory.

5. The Quick ; those that shall be alive at Christ's Second Coming.

6. And the Dead ; those that have departed this Life before the last day.

And now, what manner of Man ought I to be in all Holy Conversation ? And if I am so, what need I fear this Dreadful Day of Judgment, if I believe in Jesus Christ the Judge, who will pass Sentence upon me for those very Sins, for which he Dyed.

Thou art my Advocate, as well as my Judge ; O Blessed Jesus. *AMEN.*

I believe in the Holy Ghost.

THIS is the Eighth Article of the Apostles Creed, and concerns the Third Person in the Trinity, the Holy Ghost ; and Delivers two things : 1. The

1. The Act of my Faith, I believe.
2. The Object of my Faith, in the Holy Ghost.

1. I believe in, *i. e.* I acknowledge the Holy Ghost to be God, and do therefore put my trust and affiance in him, and am perswaded he is my Comforter and Sanctifier.

2. The Holy Ghost or Spirit: Not that the Father and the Son art not Holy and the Spirit; but because the Works of Holiness and Sanctification are more peculiarly appropriated to the Holy Ghost.

For the Father Sanctifies by the Son, and the Spirit; the Son Sanctifies from the Father by the Spirit; the Holy Ghost Sanctifies from the Father and the Son, immediately by himself. And now what can I doubt of Power, to be protected from Danger; if I believe in God the Father Almighty, Maker of Heaven and Earth? &c.

What can I doubt of Mercy to forgive and save me, to forgive my Sins, and to save my Soul; if I believe in Jesus Christ, God's only Son our Lord, who was conceived? &c.

What can I doubt of Grace to Sanctify me upon Earth, and to fit me for Glory in Heaven, if I believe in the Holy Ghost? **AMEN.**

*I believe the Holy Catholick Church, the
Communion of Saints.*

THIS is the Ninth Article of the Apostles Creed, and Delivers the Second of my Faith, the Church with her first Privilege; the Communion of Saints.

1. I believe; not I believe in; no, I believe only in God: but I believe. *i. e.* acknowledge there is a Church, and I acknowledge there are Privileges belonging to that Church, and do acknowledge and assure my self that I am a Member of that Church, and that those Privileges do belong to me.

2. The Church. *i. e.* a peculiar Company of Men and Women called by the Ministry of the Word, and the working of the Spirit, out of the World into the Kingdom of Christ, predestinated by God to Life Everlasting.

3. Holy. *i. e.* I acknowledge this Church consists of Holy Persons, as having the means of Sanctification, the Word and Sacraments; Redeemed, Washed, Justify'd, Sanctify'd by the Blood of Christ and the Spirit of God, in which Church Holiness is begun and practised, and increased,

creased, as it is Militant, and perfected, as it is Triumphant.

4. Catholick. *i. e.* Universal, dispersed over the whole Earth, in respect of Faith, Universally professed, and in respect of time, as having continued from the beginning, and shall continue to the end of the World, and thenceforth shall be a Glorify'd Church without end. And,

2. In Respect of Persons, as gather'd from all Parts of the World; and lastly, all this to distinguish the Catholick Church from peculiar Churches, which are not believed, but seen.

5. The Communion of Saints; which is the first Privilege of the Holy Catholick Church, by which Communion, the whole Church and every particular Member thereof, and my self, though the unworthiest of all, are united unto Christ, the Head; and one with another by the Spirit of God Dwelling in Christ the Head; and from him descending upon us, in the Distribution of Heavenly Gifts and Graces, which we all use to the Glory of Christ, and the good one of another; every one praying for me, and I praying for every one, that we may be exchanged from the Church Militant, where is too much Division, into the Church Triumphant, where is nothing but Union, through Jesus Christ. *AMEN.* C 2 *The*

The Forgiveness of Sins.

THIS is the Tenth of the Apostles Creed, and contains a Second Privilege belonging to the Church of Christ. *viz.* Forgiveness of Sins.

And this Forgiveness of Sins is, the not imputing of my Sins, and the not Inflicting of Punishment due to me for my Sins ; but God's Receiving me freely into his Favour, pronouncing me just, accepting me for his Son, and enduing me with Righteousness by his free Grace, through the Merits of Jesus Christ performed for me and imputed to me by Faith.

And Assurance of this Forgiveness I have. 1. From the Promise of God, who hath said, he will forgive me my Sins, and remember my Iniquities no more. 2. From the Merit of Christ, by whose Stripes I am healed, with whose Blood I am washed, for whose Death I am saved, if I believe it *i. e.* if by Faith I can apprehend it ; to which I say. *AMEN.* Jer. 31. 34. 1 Pet. 2. 24. Apoc. 1. 5. Rom. 4. 25.

*I believe the Resurrection of the
[Dead] Body.*

THIS is the Eleventh Article of the Apostles Creed, and contains the Third Privilege belonging to the Church, *viz.* the rising from Death to Life.

1. The Resurrection. *i. e.* I believe my Body being Dead shall be Quickned and reunited to my Soul, according to God's Decree and Promise, at the last day.

And this is assured to me by the Word of God in many Places. This is proved to me by many Reasons; Grains of Corn, &c. This is both assured and proved to me by Examples.

But what Comfort is this to me, that I shall rise? Shall not the Wicked rise too?

Yes, they shall; but they shall rise to Shame, I shall rise to Glory, if I believe Jesus to be the Resurrection and the Life, and find my self begotten to a lively hope by the Resurrection of Christ from the Dead, and am planted in the likeness of his Death, which I beg of thee, O God, for his Death's sake. *AMEN.* *John 11.*

25. *1 Pet. 1. 3. Rom. 6. 5.*

Life Everlasting. Amen.

THIS is the last Article of the Apostles Creed, and contains the last and greatest Privilege of the Church, Everlasting Life.

Forgiveness is the Joy of my Soul.

Resurrection is the Glory of my Body.

Everlasting Life is the Happiness of both.

Remission of Sins I have from the Mercy of God.

Resurrection of my Body I have from the Power of God.

Everlasting Life I have in the Presence of God.

Remission of Sins I have here.

Resurrection of my Body I shall have at Dooms-Day.

Everlasting Life I shall have in Heaven.

Forgiveness of Sins is the greatest Blessing of this Life.

Resurrection of the Body is the first Blessing of the next Life.

Everlasting Life is the Complement and perfecting of both.

What greater Happiness to my Soul, than that it stands in the Favour of God by forgiveness.

What greater Happiness to my Body,
than

than that it shall be Cloathed with Glory and Immortality by a Resurrection !

What greater Happiness to my Soul and Body, than that both should enjoy the Presence and Beauty of God in Everlasting Life !

Let me be as Poor as *Job*, as Rich as *Hezekiah*, as hungry as *Lazarus*, I care not, so I may have the Forgiveness of my Sins. Let me be as lame as *Mephibosheth*, as blind as *Bartimeus*, as deformed as *Tyranny* and Persecution can make me, I care not ; so I may have a Resurrection at the right hand of Christ.

Let me live *Abel's* or *Methusalems* Days, few or many, I care not ; so I may have Everlasting Life.

But how shall I be sure of Everlasting Life ? Why Christ tells me how. My Sheep, hear my voice and I know them, and they follow me, and I will give them Eternal Life.

If I believe in him, I hear his voice ; if I obey him and keep his Commandments I follow him, and he gives me Eternal Life. AMEN.

Of the Four Last things.

D E A T H.

Isaiah xxxviii. ver. 1.

Thou shalt Die.

DEATH makes no Difference, Distinguishes no Conditions. The Beggar died, says Christ, and the Rich Man died also. *Luke, 16.*

The Rich, the Honourable, the Mighty, none amiss to Death. *Gen. 48.*

Abel the Pious, and *Cain* the Impious; *Isaac* the Free-born, and *Ishmael* the Bond-Man; *Jacob* the Beloved, and *Esau* the Hated. *Gen. 25.*

Every Man must die, and so must I. And I may die at any time. Death Distinguishes no more of Ages than of Conditions, the Budd is blasted as soon as the Blooming Rose. *Josh. 23. 14.*

Because I may die at any time, Now or Anon, I know not when; in any place, Here or There, I know not where; by any

any means, by Fire, or Water, or Earth, I know not how : Let me think every Day my last, and be prepared for Death at all times, in all places, by all means.

This was the Wise Man's Counsel, Remember now thy Creator. *Ecccl. 12. 1.*

This is God's desire ; Oh ! That they were Wise, that they understood this, that they wou'd consider their latter end. *Dent. 32. 29.*

This was the great Patriarch's Study ; behold now I have taken upon me to speak to the Lord who am but Dust and Ashes. *Gen. 18. 27.*

This was *Jacob's* Confession ; Few and Evil are the Days of the Years of my Life, being in my Pilgrimage. *Gen. 47, 9.*

This was *Job's* expectation ; All the Days of my appointed time will I wait, until my Change come. *Job. 14. 14.*

This was *David's* Desire ; Lord make me to know mine End, and the Number of my Days, that I may know how frail I am. *Psal. 39. 4.*

This was *Moses* his Prayer ; So teach us to Number our Days, that we may apply our Hearts unto Wisdom. *Psal. 90. 12.*

This was *Joseph's* Piety in his Garden of Pleasure ; he had his Grave to put him in mind of his Death. *Matb. 27. 60. compared with Jo. 19. 41.*

And so the Noblemen of *Ethiopia* had their pot of Earth, with the Sign of the Cross, when they walked into the Feilds for their Recreation, to mind them of their Death.

And the great *Macedonian* King, *Philip*, had his daily Remembrancer to sound in his Ears, Remember, thou art mortal and must die.

Oh ! then may I never presume ; presume not of any time, presume not I in any place.

Say I to my self every Morning, when I awake, I may die before Evening ; and Pray to God, to open mine Eyes, O Lord, that I may see the wondrous things of thy Law. *Psal. 119. 18.*

Say I to my self, when I put on my Cloaths, I may die before I put them off again ; and Pray to God, Cloath me, O Lord, with the Righteousness of Jesus Christ. *Rom. 13. 14.*

Say I to my self, when I go out of my Doors, I may die before I Return Home again ; and Pray to God, Direct my Steps so, O God, that I may keep thy Commandments. *Psal. 119. 133.*

Say I to my self, if I Return, I may die before I go abroad again ; and Pray to God, into thy hands I commend my Soul. *Luke. 23. 46.*

Say

Say I to my self, when I lye down to Sleep, I may dye before I awake; and Pray to God, Lord Jesus receive my Spirit.

These are profitable Meditations, and will engage me to forbear Sin, and to do good.

Can I think the Covetous Man wou'd have heaped up Riches, and study'd after more Wealth, if he thought he should dye that Night? Certainly he wou'd not. And why then should I? How then dare I? *Luke 12. 20.*

Can I think *Haman* would have thought of Revenge, and grown proud, if he had imagin'd he should have been hanged upon his own Gallows? Certainly he wou'd not. And why then should I? Or how then dare I? *Hest. 3. 5. 5. 10.*

Can I imagine, *David* wou'd have committed Adultery, if he had thought, that for that very Sin, the Sword should never depart from his House? Certainly he wou'd not. And why then should I? Or how then dare I? *Sam. 12. 10.*

O may I so remember my End, that I may never do amiss! And ever be prepared for Death, by overcoming Death in my Meditations, so I may, in my daily Conference with Death, see where his Strength lies! It is in his Sting, and that is my Sin.

Therefore

Therefore, O Merciful God, Cherish good thoughts in me, that Death may never take me unawares or unprepared! That I may be fitted for my last hour, if this hour be my last! And depart in thy peace; and at the Day of Judgment stand Joyfully at thy right hand, and have the Sentence of Eternal Blessedness pass'd upon me through Jesus Christ. *A M E N.*

J U D G M E N T.

Hebr. 9. ver. 27.

After this the Judgment.

AFTER Death comes the General J U D G M E N T.

And as Death leaves me, so Judgment will send me, either to Heaven or to Hell: A good Death to Heaven, a bad Death to Hell.

As I have therefore need often to think of Death, that I may live well; so I had need often to think of Judgment, that I may dye well.

Indeed a Conscionable Life hath ever-
more

more a Comfortable Death Executor, and a Comfortable Death is the Testator of a Joyful Judgment.

A Pious Dinner presages a Glorious Supper ; a Life led in Grace, will have a Death in Peace. And if the Evening be red, the Morning will be fair ; nor will less or other be said, than, Come ye Blessed, to them that dye in the Lord.

Judgment ! That's my Meditation now, and indeed so it need be now, and often.

For it is a great Punishment of Sin, seldom or never to think of Judgment ; but to remember it, and not to fear it, in respect of mine own demerits, and the Majesty and Terrors of it, is the Forerunner of a greater Punishment. That I may both remember it and fear it, I pray God bless to me this Meditation of Judgment.

To remember the last Judgment often, and seriously to think upon it, is a sign of God's Mercy to my Soul ; but withal to remember it so, as to be prepared for it, is a sign of God's greater Mercy, that I may so remember, as to be prepared for it, I pray God to bless to me this Meditation of Judgment.

For the Judgment will be with such Majesty and Terror, that a Fire shall go before the Presence of the Judge, and a Tempest be stirred up round about him, and
such

such a Tempest as shall tear the Rocks in pieces, Level the Mountains with the Valleys, make an Universal Earthquake, melt the Elements with heat, and dissolve the very Heavens. 2 Pet. 3. 12.

The Fire shall bring all thy Sins, thy most secret Sins to light, and shew the guilt of each Sin upon thy Soul, before the Angels and Saints of Heaven, and all Men and Women of the Earth. Flatter not thy self with this foolish thought, in so great a space or length of time, my Sins will be forgotten. For Time it self will then give in Evidence, not only of thy Sins, but of every Circumstance of thy Sins; it will shew the Places where, the Hour when, and the Persons with whom such and such a Sin was committed.

Flatter not thy self with this foolish thought; my Words are but wind, they are blown away, and cannot be remembered. For not only thy profane Words and obscenity, against the Modesty of Man, but Blasphemy against the Majesty of God, shall be then as Audible in the accusation of thee, as they were in the Elocution by thee, for of every Idle Word that I speak, I must give Account at the Day of Judgment. *Matth. 12. 36.*

Flatter not thy self with this foolish thought; thoughts are but thoughts, and they

they cannot be laid to my charge, because they never came farther than the Closet of mine own Heart.

For all thy Evil Thoughts shall then come forth as fresh, as when they were a thinking. God knows the Thoughts of Man (says the Psalmist); No thought can be withholden from thee, says *Job*. The Thoughts of the Wicked are Abomination, says *Solomon*. The Day will come, when God will Judge the Secret Thoughts of Men, says *St. Paul*. And again; God will bring to Light the hidden things of Darkness, and will manifest the Thoughts of the Hearts of Men. *Psal.* 94. 11. *Job* 42. 2. *Prov.* 15. 26. *Rom.* 2. 16. *1 Cor.* 4. 5.

We shall be all of us, and I my self, amongst the rest, shall be Justified or Condemned, as well for my Thoughts as Words or Works.

Never flatter thy self with this foolish thought; There will be no body to accuse me. For Satan will take the office upon himself, he accuses me before God Day and Night now; and can I think he will spare me then? No no, he will do it then most spitefully, most maliciously, to my shame and horror both; he will then discover my Filthiness to my shame, and astonish me to desperation with my horror; and yet, though the Devils should
forbear

forbear me, mine own Conscience will accuse me; my Will bear witness, yea my Thoughts will accuse me. *Rom. 2. 15.*

Nay, though my Conscience and Thoughts should hold their Tongue, and keep silence, yet God himself will for all these things bring me into Judgment. God will bring every Work into Judgment, with every secret thing, whether it be good, or evil. God will reprove me, and set them in order before mine Eyes; not an Act, nor a Word, but all are Book'd, Enroll'd and Register'd. And what now will become of me, who have so many Thoughts, and Words, and Works, to account for, and all full of guilt. *Eccel. 11. 9. and 12. 14. Psal. 50. 21. Apoc. 20. 12.*

Where shall I hide my Head? The Rocks cannot shelter me, for they will be cleft; the Hills cannot hide me, for they will be made plain; nor the Earth, for that will Burn; nor the Heavens, for they will melt: The Devils will wait for me, and Hell will gape for me.

Alas, what shall I do! Is there no way to prevent this General Assizes, this Eternal Vengeance, this Publick Judgment? If not, woe is me, that ever I was Born! But I thank God, I have found a prevention; I thank God, I have found pardon;
my

my particular Sessions is my prevention of God's General Affizes ; for God himself hath said if we Judge our selves, we shall not be Judged. 1. Cor. 11. 31.

That is, as I conceive, I must examine my self, as *Elisha* examined *Gebazi* ; I must examine my self in what part my Wickedness is, as *Dalilab* examined *Sampson* in what part his Strength was ; I must examine mine Heart, as *Jehu* did *Jehonadab*, whether it be right towards God. *Jud.* 16. 6. & 2 *Kings.* 10. 15. and 5.

And Secondly, when I have found out my Sins by Examination, I must then lay them open by Confession : For herein lyes a great part of God's Glory, as *Joshua* said to *Achan* : My Son give Glory to God, and confesse what thou hast done amiss ; for if I hide my Sins unconfess'd (says *Gregory*) I must unconfess'd be Damned.

And Thirdly, having discover'd my Sins by Confession, I must upon them, and my self for them, pronounce Sentence of Condemnation. Thus did *Daniel* : O Lord, to us belongeth Confusion ; and my Sin must be punished either by me or by God. If it be punished by me, then it shall be punished without me ; if it be not punished by me, then it shall be punished with me. And therefore every
Night,

Night, at least, I ought to present my self to the great and Everlasting Judge, as already Judged by his Deputy my Conscience, that I may not be Judged hereafter by himself, with the Sentence of Condemnation. *Dan. 9. 8.*

And Fourthly, that God may not condemn me, though he call me to Judgment, be I sure to call for a Psalm of Mercy, and intreat him in the Multitude of his Mercies to do away all mine offences. *Psal. 51. 1.*

O Merciful God, thou hast promised, if I Judge and condemn my self, I shall not be Judged and Condemned with the World; Behold, I do Judge my self, I confess my Sins, I have Sinned against Heaven and against thee; I have Sinned against Earth and against Men; I have Sinned against other Men and against my self. And for these Sins I deserve to be cast into Hell, and to wail to Eternity. But I weep now, and I beseech thee to forgive me all my Sins, according to thy Promises for Jesus Christ his sake. *AMEN.*

And now the Judgment Day appears calm and fair, promises Mercy and Favour; for Jesus Christ shall be my Judge, and is my Advocate.

I thank God, I found my pardon; Christ is my Medicine, for it Signifies Anointed;

Anointed ; Jesus is my health, for it Signifies a Saviour ; Christ is my Happiness, for there is healing in his Wings ; Jesus is my Gladness, for saving, and my Salvation is his Work. *Heb. i. 9. Matth. i.*

21.

My Sins are not so vile, but his Blood is as Precious ; my Sins are not so great a World to Damn me, but his Blood is as wide a Sea to drown them, and save me. Though I am foul with Lusts, yet that Blood washed *Mary Magdalene* fair ; though I am black with Perjury, yet that Blood died *Peter* white ; though I am scarleted with Persecuting others, yet that Blood purged *St. Paul* as clean as Snow ; and the Reason is, he, who shed his Blood for them, was both their Judge and Advocate.

And why then should I fear either my my Accuser, the Devil ; or my Accusation, my Sins ? For my Counsellor shall be my Chancellor, my Advocate shall be my Judge, Jesus Christ, who dyed for my Sins, who is at the right hand of God to make Intercession for my Sins, who is the propitiation for my Sins, shall be my Judge, and pass Sentence upon me for those very Sins for which he dyed.

And yet, O God, give me Grace, whatsoever I am doing, to Remember that

that saying, Arise, ye Dead, and come to Judgment ; give me Grace, whatsoever I am doing, wheresoever I am going, to keep on the Breast-plate of Righteousness, that whensoever thou callest me to Judgment, I may be ready, through Jesus Christ. *AMEN.*

H E L L.

Matth. 5. 29.

Into Hell.

THIS is one of the Sentences which is given at the last Judgment ; or rather one of the places, whither the Sentence of that Judgment sends and determines some Men and Women.

If the guilt of my Sins be upon me, then at the Day of Judgment, I must depart, cursed as I am, into Everlasting Fire, a Mate for the Devil and his Black Angels in Hell.

The Pains of which place to avoid, it is good to foresee them, a good means to escape

escape both Place and Pains (as I take it) is to set my Meditation upon them, and to represent them to my use, that my Heart may fear to do any thing, which may send me thither into Hell.

Some there be in the World, that account the Invention of this place, and the Torments there, a mere Religious Fiction, and a Pious Fraud to fright a tender heart from Sin.

Atheists and Epicures say so; their Creed is, Death ends all; and their Commands are, Eat, Drink, and play; Dice, Drink and Drab. *Post mortem nihil, Ede, Bibe, Lude.*

They say so, so I hear, but in truth I think they do not think so; for they have Terrors while they live, and they have Terrors when they die; and is not Conscience the Preacher that delivers to them this Doctrine? And is not their own Breast the Pulpit, wherein this Doctrine is preached? They do sometimes deny Devils and Hell, with their Words, but with their Hearts they dread both Devils and Hell.

But thou art neither Atheist nor Epicure, thou believest a Hell; Yes I do, and if I did not, I were a great deal worse.

For there is one Book within me, in my Breast, in my Bosom, Conscience,
and

and many Books without me, the *Jews* Talmud, the *Turks* Alchoran, the *Christians* Bible, God's Church, the whole World, all say there is a Hell; the Philosopher, as Blind as he was, for want of the use of Grace, by the Eye of Nature found out another Life after this: Because it were high Injustice, if good Men should never reap a Harvest of Pleasure, and bad Men an Autumn of Woe; since in this Life most commonly the Good are punished, and the Bad protected; and confess'd a Hell. The Cosmographer found a Hell of Smoke, Fire, and Sulphur; and confess'd a Hell. The Geographer found out an Island where were continually howling and fearful wailings; and confess'd a Hell. The Hydrographer found out a Whirlpool, that with violence drew all Ships into it, that Sailed near it; and confess'd a Hell. The Divines say, the Wicked shall be turned into Hell, and all the People that forget God. *Psal.* 9. 17.

Divinity it self says, they that have done Evil shall go into Everlasting Fire. *Abraham* in Heaven saw *Dives* in Hell. *Matth.* 25. 41.

But if there be a Hell what then? Why, then shall I do well to look into it, and see what is in it, that I may not come into it.

What seest thou in it? What but a Gaol and a Dungeon, the Gaol or one Devil

Devil and the Keepers many Devils, and Prisoners Damned Sinners: What seest thou then upon them? What but Serpents stinging, Worms biting, Fire burning, Shame confounding, Darknes shadowing, Teeth gnashing, Eyes wailing, Hands wringing, Tongues howling, Tortures tormenting, and that for ever. *Mark 9. 43, 44. Apoc. 14. 16.*

And art thou in Love with a Gaol? Art not thou afraid of a Dungeon? Delightest thou in a Devil? Dreatest not thou many Devils? Are Worms a Pleasure to thee? Are not Serpents a Pain to thee? Doth Darknes please thee? Doth not Everlasting Darknes fright thee? Is Shame thy Pastime? Is not Confusion thy Astonishment? Are Tortures thy Ease? What thinkest thou then of Everlasting Torments.

Think I seriously of this! Think of it seriously my Soul and Body too!

Cannot I endure the extremity of pain for an hour? How shall I then endure the extremity of all Pains for ever?

Can I endure the burning of my Finger for an hour? how shall I then endure the Burning of my Soul and Body for ever?

If I will have my Sight darkned, or mine Eyes pulled out, if I will have mine Ears tormented with horrible Cries; if I will have my Smell suffocated with Noisom Poison,

Poisons ; if I will have my Taste anguished with Bitterness worse than of Galls ; if I will have my Feeling scorcht, and my Sinews contracted with Flames of Fire and Brimstone ; I shall do very well to go on in Sin, and burn in Lust while I live.

If I have a mind to Feast with *Dives*, till my Tongue be tormented for want of one drop of Water, it will be my best course to deny *Lazarus* one Crumb of Bread. *Luk. 16.*

If I have a mind to visit *Corah*, *Dathan*, and *Abiram*, till the Earth swallow me up, and I go down quick into the pit ; it will become me to rebel against that Authority, under which I live. *Numb. 16.*

If I have a mind to keep Company with *Gog* and *Magog*, till a Fire from Heaven sends me into the Fire of Hell, to be tormented with the Beast and the false Prophet Day and Night for ever and ever ; it will not be amiss for me to take Preys and Spoils from desolate People. *Apoc. 20. 9. Ezek. 31. 12.*

If I have a mind to consult with *Judas*, and sit in Counsel with him, till I hang my self, and burst asunder, and go down to his own place ; it will be my profit to sell my God and his Christ for Money.

But if I fear Fire, Flames, Sulphur ; if I wou'd not feel Tortures, Torments,
or

or Tormentors ; if I desire not to weep, to wail, and to gnash my Teeth ; if I wou'd not dwell with Death, with Devils, and Damnation ; if I wou'd not spend an Everlasting Night with ever-dying, and yet never-dying Souls, in Pains unimaginable, unspeakable, and intolerable ; it will be my best course speedily and without any delay, to take out mine Eye, and cut off mine Hand that offends, rather than to be cast with both into Hell.

Better certainly, better it is for me, to take a little Pains in doing well for a short time, than to endure the extremity of all pain, for doing ill on Earth, to all Eternity in Hell.

O God, who hast Heaven for thy Throne, Earth for thy Footstool, and Hell for thy Prison, keep me from Sin upon Earth, that I may not suffer in the Fire of Hell.

Let Hell be often in my Thoughts, that my Soul may never be in Hell !

And give me, O thou God of Grace, whilst I am upon Earth, thy Graces from Heaven ; that, when thou takest me from Earth, I may be Receiv'd into Heaven, for his sake, who hath Conquer'd Hell, and purchased Heaven, for me, Jesus Christ, thy Son, my Saviour. *AMEN*

D

HEAVEN.

H E A V E N.

*Acts 7. ver. 55.**Into Heaven.*

THIS, with the Three precedent, are my Four Last Things ; Death, Judgment, Hell, Heaven: On which four if my Thoughts be continually settled, I shall never, or very seldom, do amiss. The Thought Death, which will afford me no more Wealth than a Sheet ; no more Land than a Grave, no more House-room than a Coffin, no better Companions than Worms, will keep me from coveting much, or I am very much foolish.

The Thought of Judgment, which will absolve me, or condemn me, which will give me sentence of Weal or Woe, which will pronounce me Blessed or Accursed, which will send me to Heaven or to Hell, to serve God with his Angels, or the Devil with his Servants, which will
give

give me my portion in light with Consummating and Perfecting Fire, or in Darknels with Consuming and Destroying Fire, will keep me from the Burning Lusts of the Flesh, or I am very presumptuous.

The Thought of Hell, which will afford me no Favour, but that of Frowns ; no Content, but that of Confusion ; no Face, but that of Shame ; no Friend, but those of Fiends ; no Kindred, but those of Serpents ; no Companions, but those of Ghosts ; no Commanders, but those of Devils ; no Fare, but that of Hunger ; no Drink, but that of Sulphur ; no Ease, but that of Torments ; no Hope, but that of Eternity in Despair.

These Torments of Hunger, and Sulphur, and Frowns, and Fire, and Shame, and Confusion, with Serpents, and Ghosts and Fiends, and Devils, will keep me from the Pride of Life, and all other Sins, which are the certain Steps thither, or I am very Desperate.

But the Thought of Heaven, which will afford me no Poorer Inheritance, than a City, than a Kingdom, than a Crown, than a Crown of Glory, and that Eternal.

But the Thought of Heaven, which will afford me no less Honour, than of a Grandee, of a King, of a Saint, of the

Spouse of Jesus Christ, and that for Everlasting: *Math. 5. 19. Apoc. 1. 6. 1 Cor. 1. 2. Cant. 4. 9. &c. Apoc. 19. 9.*

But the Thought of Heaven, which will afford me no meaner Wealth, than what is invaluable, Pearls and all sorts of Precious Stones, and these to all Eternity. *Apoc. 21. 21.*

But the Thoughts of Heaven, which will afford me no less pleasing Beauty, than the Brightness of the Stars, of the Firmament, of the Sun, and that for ever.

But the Thoughts of Heaven, which will afford me no worse Company, than Saints and Angels, and that for ever. *Luk. 20. 36.*

But the Thought of Heaven, which will afford me no less Blessed Sight, than the Beatifick Vision of the Holy and Glorious Trinity, viz. Father, Son, and Holy Ghost, and that for ever.

But the Thought of Heaven, which will afford me no less delightful Musick, than the Songs of Saints tuned to the Harps of Angels, and both Saints and Angels Melodiously Singing, Blessing, Honour, Glory, and Power be unto him that sits on the Throne, and unto the Lamb for ever and ever. *Apoc. 5. 13.*

And the very thought of Glory, Honour, Wealth, Beauty, Good Company, Beatifical Vision of the Trinity, and the
Musick

Musick of Saints and Angels, and all this to all Eternity ; will spur me to Piety, the only way to Heaven, the only place where they are to be had : Else I am very Foolish, very Presumptuous, very Desperate, and as bad as the Devil can make me ; who only, with his Children of Wrath and Darknes, have no hope to come to Heaven:

Were there no more but Glory, and that barely the Glory of a City, why even this were enough to engage me.

For what pains do many Men take to be free of a City, upon Earth, Seven Years Apprenticeship at least, and a great deal of hard Service in those Seven Years, Labour in the Day, and Watching in the Night, Observance to their Master, Observance to their Mistress, and a great deal of Base Service sometimes to them both, cleansing their Shops, cleaning their Shoes, &c.

And shall I take no pains to be made free of the City, of that great City, (so called emphatically) of Heaven? For shame else ! *Apoc.* 12, 20.

Especially, considering the Services requir'd at my Hands, are such, as the best and greatest Men are not ashamed of, yea, and take delight in, *viz.* Praying to God, Hearing his Word, Receiving the Sacraments, Giving to the Poor, Visiting the

Sick, Believing Promises, Applying Comforts, and Living Well ; all Glorious and Delightful Services.

But then add to this, it is not only a City, that great City I am made free of, but it is also a Kingdom, the Kingdom of Heaven, the Kingdom of God, as far Transcending the Excellencies of all Earthly Kingdoms, as Heaven Excels Earth, as God Excels Man. *Matth. 25. 34.*

Yet were it but a Kingdom, and no more ; why, that is the top of all Earthly Happiness, the Aim of brave Spirits, the Confluence of all Sublunary Pleasures ; that is it, for which have been undertaken so much Labour, so much Practice, so much Peril, so much Blood-shed, even to obtain a Kingdom of the Earth : And shall I take no pains for the Kingdom of Heaven, for the Kingdom of God ?

Especially, if I add to this, it is a Glory, a Crown of Glory, an Eternal Crown of Glory, not capable of any Abolishing, of any the least Diminishing ; but after innumerable Millions of Years, it will be as full, as fresh as at our first entry, to all Eternity.

And to set me more a longing, there is Honour, Honour in the presence of the King of Kings, Sitting at his Council-board, Eating at the Table of plenty, Drinking

of his Fountain of Pleasure, resting in the Bosom of his Son, because betrothed to him in an everlasting bond of Marriage; and with him at the last day, Judging the Twelve Tribes of *Israel*, and the four corners of the World; and after that entering with him into everlasting Life; Receiving Honour from all other Creatures, and giving Honour with all other Saints to the Creator, which is the Honour of Honours and the rather because his Honour is, as his Glory, to all Eternity.

More yet; as there is Glory and Honour to satisfy the Desires of my whole Ambition, so there is Wealth, and that invaluable, to content the pious Desire of my holy Covetousness; such Wealth, to which Gold here is but as Dirt, because Thieves may plunder it; Pearls but as Stones, because Pyrates may make them prizes; Lands but as Bogs, because Waters may drown them; Palaces but as Cottages, because Fire may consume them; Leases, Coppy-holds, Freeholds, are but Momentary Possessions, because time will waste them speedily.

But the Wealth I shall be possess'd of in Heaven, scorns Thives, Pyrates, Water, Fire, Time, Rust and Moths, and all other Casualties and Misfortunes, because it comes not by way of a Tenement at will, but by the way of Inheritance settled

upon me by Adoption, purchased for me and sealed to me by the dearest price was ever paid, the Blood of Jesus Christ.

Yea, it is a Rich and Glorious Inheritance, fit for the Majesty of God to bestow, and for the Blood, and the precious Blood of his Son to purchase ; Yea, it is an Inheritance Incorruptible, Undeiled, and that fadeth not away : Not capable of any Date, of any Term, but as permanent after Myriads of Millions of Ages, as as at the first possession, to all Eternity. *Eph. 1. 18.*

More yet, as there is Glory and Honour for my holy Ambition, as there is Wealth and Riches for my holy Avarice, So there is Beauty for my holy Concupiscence.

Beauty for my Body, *i. e.* privative Beauty, in a freedom from all Defects and Imperfections, from all Diseases and Distempers, from all Infirmities and all Deformities.

No want of Meat, Drink or Marriage, for we shall be like to the Angels of God. I shall Hunger no more, I shall Thirst no more. *Matth. 22. 30. Apoc. 7. 16.*

No want of Sleep in Heaven ; for there shall be no Weariness of the Body, or Tiring of the Spirits, which is the only cause of Sleep.

No

No need of Physick there ; for I shall enjoy Perpetual and Impregnable Health. No Distemper can possibly befall my Body in Heaven, either by inward Contrariety of Elementary Qualities, or outward Contagious or Infectious Airs.

And beside this privative Beauty and Exemption from all Misery, my Body shall also be positively beautified, and crowned with high Endowments, and admirable Excellencies such as are Immortality, Incorruptibility, Power, Spirituality, and Glory. 1 Cor. 15. 43.

With the Beauty of Immortality, and in the longest time of Eternity, not only as *Adam* was, in the state of Innocency, with a power not to dye, upon condition; but as Angels are in excellency, by confirmation, without possibility to perish.

With the Beauty of Incorruptibility : because as there shall be no Contrariety of the Elementary Qualities of my Body ; so there shall be no Corruption in the Heavenly Affections of my Soul, whereby only my Body can be exposed to Violence, or Subject to Putrefaction.

With the Beauty of Power, with power over Sin ; with power over Satan ; Satan not daring to tempt, Sin not daring to fasten, nor any other Enemy daring to assault : and though they would dare, yet

they should not prevail; because I being as the Angels, shall be able to overthrow ten thousand of them with the Beauty of Spirituality; not that my Body shall be turned into a real Spirit, but shall be freed from the Qualities of Corruption, and endued with incredible Agility. 2 *Ks.* 19. 35.

The Beauty of Glory, a Comely Proportion, a Congruous Symmetry, a Mutual Correspondency of all parts, with an Amiable Colour, with a pleasing mixture of White and Red, with a lively and lightsome Aspect, with an exquisite Feature and Stature, with a Bright shining Splendour; and all these Actuated to the Life by a perpetual Freshness and Oriency.

The Glistering Beauty of the Sun shall be nothing to it (says St. *Chrysostome*;) our Bodies shall be brighter than the Glory of the Sun (says St. *Anselme*;) my Body shall then as far excel the Sun, as the Sun doth now my Body (says St. *Augustine*;) so says *Daniel*; so says *Christ*; so says St. *Paul*; it is sown in Dishonour, it is raised in Glory. *Dan.* 12. 3. *Math.* 13. 43. 1 *Cor.* 15. 43.

And if my Body shall be so Beautified, with what Beauty shall my Soul be bless'd! with the Beauty of Knowledge in my Understanding; with the Knowledge of all causes,

Causes, of all Natures, of all Beginnings, of all Endings, of all Creatures, and Created Beings.

With the Knowledge of the holy Trinity, of the Unity of Christ's Humanity to; the Divine Nature; of the Union of the Faithful to Christ; of the Causes of God's Eternal Counsel in Election and Reprobation; of the Angels Fall; of the World's Creation.

Would'st thou then have thy Eyes filled with the Beauty, which no Eye hath seen; and canst thou do less than *Job* did, and make a Covenant with thine Eyes, that thou mayest not lust after forbidden Flesh? Canst thou pray too often, with *David*, Open mine Eyes, O Lord, that I may behold the Wondrous things of thy Law? *Job* 31. 1. *Psal.* 119. 18.

Would'st thou then have thine Ear hear that exquisite Ravishing Musick, which Ear hath not heard; and canst thou do less, then pray with *Isaiab*, Open mine ear to hear, as the Learned, waken my Ear, that I be not Rebellious, nor turn back? *Is.* 50. 4, 5.

Would'st thou then have thy Heart fill'd with those Joys, which Heart cannot conceive; and canst thou pray too often with *David*, Create in me a clean Heart, O God, and Renew a Right Spirit within me? *Psal.* 51. 10.

Would'st

Would'st thou enjoy the Society of Saints and Angels, and with them Sing the Praises of God ; and canst thou do less than *David* did, and say, Away from me ye wicked, I will keep the Commandments of God ?

In a Word, wilt thou enjoy what Heaven affords ; Eternal Rest without Labour, Eternal Health without Sickness, Eternal Wealth without Want, Eternal Joy without Sorrow, Eternal Safety without Fear, Eternal Tranquillity without Perturbation, Eternal Eternity without end ? Why, then do as the God of Heaven Commands thee.

And what doth he Command thee ? But to repent of those Sins, which thou hast committed, and commit them no more ; but to obey God's Commandments, which thou hast omitted, and omit them no more ; but to believe those Promises, thou hast distrusted, and distrust them no more ; but to bear that Cross with patience, which he lays upon thee, and thou hast impatiently shaken off, and be no more impatient.

O thou great God of Heaven ! Give me Grace to be sorry for what I have done amiss, and never to do that again, which may make me sorry ; make me endeavour to obey all thy Commandments, and ne-
ver

ver to lay aside that Endeavour ; give me Faith to trust in thee for my Salvation, through the Merits of thy Son, according to thy Word, and never deny that Faith ; possess me so with thy Holy Spirit while I live, that my Conversation may be in Heaven, while my Habitation is upon the Earth ; that, when I dye, and shall have no more Conversation upon the Earth, my Habitation may be in Heaven, to Sing Eternal Anthems with thy Saints and Angels, to thy Praise and Honour, through Jesus Christ, thy Son and my Saviour. *AMEN.*

Our Father which art in Heaven, &c.

Select

Select and Practical
Texts of Scripture.

Isaiah 41. ver. 14.

*Fear not, thou Worm Jacob, for I
 will help thee.*

JACOB a Worm, so says God; or *Jacob* a Supplanter, so 'tis expounded; if credit may be given to *Eſau*, and neither but ſtrange.

A Worm cannot do an Injury, a Worm cannot ſhun an Injury, a Worm is always Subject to Injuries; and why ſhould not a Worm Fear? a Supplanter, one that doth Injury to Friends, to Enemies, to all Men, and ſo ſtill bears a Sting in his own Boſom; and why ſhould not he be afraid?

Aſraid of Vengeance and Juſtice from Man; Aſraid of Judgment and Punishment from God.

Why

Why ? The reason is plain, I will help thee (says God) and if God help me, though I be a Worm, yet no Man can hurt me ; but if I be a Supplanter, Treacherous to my Friends, Injurious to mine Enemies, Hurtful to all, will God help me then ?

Truly I believe not ; so long as I remain so, he will not ; I may Fear he will not, until I repent, and become a Restorer to them, of whom I have been a Supplanter.

Yet, if I be but such a Supplanter as *Jacob* was to God's Enemies by God's Direction, I may then very well believe God will help me, and I need not Fear.

A Worm indeed I am, and therefore may Fear every Man, having no Man to take my part.

A Supplanter I am thought to be, and every Man is against me, and therefore I had need to Fear.

But I Fear God more than I Fear Man ; at least I desire thee, O God, to give me the Fear of thee, which is the beginning of Wisdom, that thou mayest help me in the needful time of Trouble, which I beg of thee for Jesus Christ his sake.

AMEN.

I. Cor.

1 Cor. 15. ver. 31.

I dye daily.

SO I had need, for I Sin daily ; and no way to be daily forgiven my Sins, but by dying daily to my Sins.

Not by killing my Body, but by Mortifying my Flesh ; not by sending my Soul out of my Body, but by bringing my Body into Subjection to my Soul ; not by leaving this World, but by living in this World, as if I were not of this World. But what Symptoms have I of dying daily ? Why ? If I have no more, I have these two ;

Mortuus non Mordet, A Dead Man biteth not another.

Mortuus non sentit, A Dead Man feeleth it not, though another Man biteth him.

So I from hence will not bite, nor backbite, will not detract, nor slander any Man.

Howsoever other Men bite me, detract me, slander me, and backbite me, yet I will not feel it, I will not Revenge ; when I was alive in the Element of Sin,
what

what Man did I not bite and backbite?
 what Man that bit and backbited me, did
 I not Requite.

But now that I am out of that Element,
 now I am in a way of daily Mortification,
 how Patient am I under other Mens Ca-
 lumniations? how willing am I to suffer
 the Speeches of others, whether for the
 Truth of their Report, or for the Sweet-
 ness of their Slander?

This is my Resolution; and, O God,
 give me Grace to perform it to the very
 Moment of my Dissolution, for his sake,
 who endured the Contradiction of Sinners,
 both in his Life and at his Death, my Lord
 and Saviour Jesus Christ. *AMEN.*

Psal. 50. ver. 15.

*Call upon me in the time of Trouble,
 And I will deliver thee.*

WHAT gracious Promises hath God
 made me in all extremities; and
 what easy Conditions doth God require at
 my hands to convey those Promises to me!

When I am under the Guilt of Sin, and
 Wrack of Conscience, he requires but
 Faith to Justify me. *John 3. 16.* God

God so loved the World, that he gave his only begotten Son, to the end, that whosoever believe in him, should not perish, but have everlasting Life. *Rom. 4. 24, 25.*

Righteousness shall be imputed to me as well as to *Abraham*, If I believe in him, who raised Jesus our Lord from the Dead, who was delivered for our Offences, and and rose again for our Justification.

This is a true and Faithful saying, and worthy of all Acceptation, that Jesus Christ came into the World to save Sinners, of whom I am Chief. *1 Tim. 1. 15.*

If we sin, we have an Advocate with the Father Jesus Christ the Righteous and he is the propitiation for our Sins. *1 John. 2. 1.*

I will put my Law in their inward parts, and write it in their Hearts, and I will be their God, and they shall be my People; I will forgive their Iniquities and I will Remember their Sins no more. *Jer. 31. 33, 34.*

When I am under the Commanding power of Sin, and ready to commit it, he requires my Assistance, my Obedience, and my Repentance to Sanctifie me.

Cease to do evil, learn to do well, and though your Sins be as Red as Scarlet, they shall be as White as Wool, though

they be as deep as Crimson, they shall be as white as Snow. *Isaiah* 1. 17, 18.

If thou return to the Lord thy God, he will circumcise thy Heart, and the Heart of thy Seed, to love the Lord, thy God, with all thy Heart, and with all thy Soul. *Deut.* 30. 2, 6.

I will put a new Spirit within you, I will take away the stony Heart out of thy Flesh, and I will give thee an Heart of Flesh. *Ezek.* 11. 19.

I will give them an Heart to know, me, that I am the Lord, and they shall be my People, and I will be their God, and they shall return to me with their whole Heart. *Jer.* 24. 2.

I will sprinkle clean Water upon you, and you shall be clean from all your Filthiness, and from all you Idols will I clean you; a new Heart also will I give you, and a new Spirit will I put within you. When I am under the pressure of Calamity, he requires but my Prayers to Deliver me. *Ezek.* 36. 25, 26.

Call upon me in the Time of Trouble, and I will Deliver thee. *Psal.* 50. 15.

Now, O God, give me Grace to lay hold on thy Promises, and to pray in Faith and Repentance, for Justification and Forgiveness, O God, from the Guilt of all Sins, according to thy Promise, for Jesus Christ

Christ his sake. *AMEN.* For Deliverances from all Calamities, O God, if it be for thy Glory and my Eternal Good, according to thy Promise for Jesus Christ his sake. *AMEN.*

Psal. 50. ver. 15.

And thou shalt Glorify me.

IF I am Justify'd and forgiven, if I am Sanctified and Cleansed, when I am Deliver'd and set at Liberty, the Issue of it must be, my Glorifying God.

But can I Glorify God? Or doth God want any Glory? Or can I add to that Glory he hath?

No, neither; he was full of Glory to all Eternity, as he was and will be full of Power, Mercy, Wisdom, Goodness, Truth, and every thing that is Godlike.

He cannot be increased by my Additions, nor can he be decreas'd by my Transgressions; but he is pleased so to account it, so to accept it. *1 Sam. 2. 30.*

Those that Honour him, he will Honour: It is his Grace, if I believe under the guilt of Sin; it is his Grace, if I repent

pent under the Power of Sin ; it is his Grace, if I Pray in Trouble ; it is his Grace, if I Praise him when I am Delivered ; and it his Grace to account it, and accept it, as a Glory done to him. 1 *Sam.* 2. 30.

O Gracious God, I humbly beseech thee therefore, as thou hast given me Faith to my Justification, so Accept of my Desires to Glorify thee ; as thou hast given me Repentance to my Sanctification, so give me Access to Glorify thee ; and when thou hast given Audience to my Prayers, and Deliver'd me out of Trouble, give Acceptance also to my Glorifying of thee.

Thy Praise for my Justification, for my Sanctification, for my Deliverance shall ever be sealed in my Heart by a Thankful Recognition, and utter'd with my Tongue by a Thankful Commemoration, and expressed in my Life, so long as I do Live, by a Thankful Retribution in a holy Conversation. Until thou shalt please to translate me hence, I shall never forget to Charge my Soul as King *David* charged his (*Psalms*, 103.) Praise the Lord, O my Soul, and all that is within me praise his holy Name ; Praise the Lord, O my Soul, and forget not all his Benefits ; which forgiveth all thy Sins, and healeth all thy Infirmities ; Which saveth thy Life from Destruction, and crowneth thee with Mercy
tha

and Loving Kindness, though Jesus Christ.
AMEN.

John 5. ver. 14.

*Behold thou art made whole, Sin no
 more, lest a worse thing come un-
 to thee.*

YES, I have reason to behold it with
 Admiration, and with Gratulation;
 I admire at God's Mercy, that he wou'd
 make such a Wicked one, as my self,
 whole, and I bless God's Mercy, that he
 hath made me (so wicked as I was) whole.

I could not make my self whole, be-
 cause I did not make my self; God made
 me, and therefore by God I am made
 whole.

But how shall I know I am made whole;
 why, by undoing that which I did do, to
 make my self Sick.

I committed Sin, and thereby contract-
 ed Unsoundness: Now, if I undo my Sins
 by Repentance, and have a Resolution to
 Sin no more, and resist it with all mine
 Endeavours, I have some fair Assurance,
 that

that I am made whole ; but if I Sin again, I may fear, that I am not made whole of my former Disease, and that a far worse evil thing will fall upon me.

O God, let Repentance for what is past never forsake me, let Resistance against Sin to come never be from me, let Faith in thee be ever in me, that I may take up my Bed of Grace, and walk in a Holy way till I come to thy House of Glory, through Jesus Christ, *AMEN.*

Math. 4. ver. 1.

Then was Jesus led aside of the Spirit into the Wilderness to be tempted of the Devil.

I. **T**HEN; When he came out of *Jordan*, and was Baptized. All the while he lived privately, he lived peaceably, but separated to the Work of Redemption, he is Violently Assaulted.

The Devil's greatest Envy is against Men in great places, says St. Gregory ; and the better Men are, the more Circumspect they should be, says St. Chrysostome. The
Pirate

Pirate sets upon the Rich Merchant, not upon his Fellow Pirate ; nor doth the Devil molest great Sinners, but God's People. In 1 Reg. Hom. 5. ad pop. Antioch.

2. *Jesus* : Free from Original Corruption, and actual Transgression, without any Corruption for Tentation to work upon ; is yet tempted, but by preventing external Objects only to his outward Senses, not by conveying internal Deceit to his inward Faculties.

And therefore I may not look for Immunity from Tentations, but yet I may hope for Comfort in Tentations ; because *Jesus* was tempted, that he might be touched with my Infirmities, and have Compassion upon me, when I am tempted. Heb. 9. 11.

3. *Led* : Not by any local Transportation, as *Elias* ; not by any violent Agitation, as *Philip* : but he was led.

Nor may I run into, or expose my self to Tentations ; but being brought into them, or overtaken with them, I must manfully resist.

4. *Of the Spirit* : not Angelical, or his own humane Spirit, but by the holy Spirit of God.

5. *Into the Wilderness* ; That every where I might be Arm'd with Grace, because I am no where free from Assaults ; the first

Adam

Adam was not free in Paradise, nor the second in the Wilderness.

6. *To be Tempted*: not of God, not of Man, but of the Devil, against whose Tentations,

O God, give me an Eye of Watchfulness, an Arm of Strength, and a Foot of Quickness, to see them, to resist them, and to avoid them; or if thou sufferest me to be tempted above my Strength, give me a willing Submission to all Tryals, and a happy Issue out of all Tentations, for his sake who was led of the Spirit into the Wilderness to be Tempted of the Devil, Jesus Christ. *AMEN.*

Matth. 6. ver. 16.

When thou Fastest, be not as the Hypocrites.

Fasting is a Duty God commands, and expects sometime or other I must perform it.

But when I do fast, I must beware of the leaven of Hypocrisy, for that is a leaven that soures all Religious actions whatsoever. For a Hypocrite in English signifies

E

fies

fies a Fictor, a Feigner of himself to be what he is not; and therefore it follows, they Disfigure their Faces, that they may appear unto Men to Fast.

But fast I must, to punish my self for my former Sins, and to keep my self from future Sins; and this I must do Chearfully and Secretly; so says the Letter of this Text; Charitably and Penitently, so says the Allegory of the Letter.

Now, O God give me Grace to Fast, as I am able, from Meat sometimes, but, as I must, from Sin always; and that my Fasting from Meat may not prove the figure of Famine, but be in truth an act of Religion, may Charity go along with it, that what I deny my Belly for my Mortification, I may give to the Poor for their Contentation. And may Penitence for Sin past keep Company with my Abstinence from Sin future, and may God, that sees this in Secret, reward it openly, not for the Worth sake of this Work, but for his own Promise sake, through Jesus Christ. *AMEN.*

Gen

Gen. 22. ver. 14.

Jehovah Jireh.

WHether the Construction be, *Deus providebit*, the Lord will provide, or *Deus videbitur*, the Lord shall be seen, the Observation is very Comfortable; the Lord is ready to help in the greatest extremity, yes, he is ready to help an *Abraham* his Friend, and one that obeys him, or an *Isaac* an Innocent Child, that is ready to suffer for him.

But what Comfort is that to me? who, instead of being God's Friend, have been his Enemy; who, instead of obeying him in all things, and offering my beloved Son at his Command, have disobey'd him in all things, and denyed to part with an abhorr'd Sin at his Command.

What Comfort is that to me? who instead of Alacrity, and Readiness to suffer for him, am averse to suffer for him, or by him.

True, if I look upon my self only, and my Demerits, I can suck no comfort hence. But if I look upon the Antitype of this

Type, and in *Abraham's* Obedience I apprehend God's Providence, and in *Isaac's* Patience Christ's Grace, and his Merits; I may descry and hope for some Comfort.

If not for the Provision of a Ram to spare me, yet the Immolation of a Lamb to save me; if not a Ransom for my Body, yet a Redemption for my Soul upon my Repentance.

But I repent not of my Transgressions as I should, my Compunction is but from the Lips, my Tears are but from my Eyes. But, O God, thou canst break my Heart into Compunction and Tears both, and make them acceptable, as thy Son's Death is Satisfactory. Take my Heart, O God, and make it as thou would'st have it, a broken Contrite Heart; and receive me into thy Eternal Favour, if thou wilt not Bless me with a Temporal Smile, through Jesus Christ. *AMEN.*

John 14. ver. 15.

If I your Lord and Master have washed your Feet, ye also ought to wash one anothers Feet.

TO what Humility did Christ stoop!
Even to the walking of his Disciples
Feet

Feet! Yes, and *Peter's* who for awhile resisted him.

And with what sincere Humility, not any feigned Courtesy, should I seek Reconciliation with all Men, even with those Enemies of mine who have wronged me, and reviled me, and refused that Reconciliation from me.

With what unfeigned Humility should I stoop to wash the Feet of Christ's poorest Members, and not refuse the very literal Act of it, where there is necessity; but evermore doing it in a Spiritual Sense, in supplying their Necessities.

With what Humility and Fervency should I pray to Christ to wash my Feet, my Affections; and not only my Feet, but also my Head, my Transgressions.

For truly, O Jesus, I have need to be washed all over, because I am foul all over.

O let the Blood of thy Soul, when thou wast in thine Agony, wash my Soul.

O let the Blood of thy Body, which thou sheddest in *Galbatba*, by Rods and Scourges, wash my Body.

O let that Blood which thou sheddest in *Golgotha* upon mount *Calvary*, when the Soldiers pierced thy Heart, wash my Heart.

O let thy Blood wash away all my Stains. Let thy Blood, O Jesus preserve my Soul and Body to everlasting Life. *AMEN.*

Acts 7. ver. 59.

Lord Jesus receive my Spirit.

THIS, for ought I know or deserve, may be the Last Day of my Life ; if it prove so I cannot end it better than with St. Stephen's Words, saying, *Lord Jesus receive my Spirit.*

But St. Stephen had some ground of assurance that his Prayer would be granted, and his Soul received by the Lord Jesus ; for he was full of Faith and of the Holy Ghost, full of Love, and full of Zeal.

So full of the Holy Ghost that he saw Heaven opened, and Jesus standing at the right hand of God.

So full of Faith, that he doubted not of his Soul's Reception ; so full of Love, that he prayed for his Persecutors ; and so full of Zeal, that he dyed for the Name of the Lord Jesus.

But alas ! What Hope have I that my Prayer can be granted, that my Soul shall be received ?

Instead of being full of the Holy Ghost, I have resisted the Holy Ghost.

Instead of Faith, I have distrusted God's Promises.

Instead

and Ejaculations.

Instead of being full of Zeal, I have been an arrant Coward in the Cause of the Lord Jesus.

All the ground and hope I have, is that I have some Love: Yes, and I thank God true Love too; and I have prayed, and I do pray, and I will pray, so long as breath remains in my Body, for the Conversion and Forgiveness of mine Enemies, and all that hate me.

Yes, and if I am not, I desire to be truly sorry for resisting the Holy Ghost hitherto, and now desire to be filled with his Graces.

If I am not yet, now I desire to be truly sorry for distrusting God's Promises, and to be strengthened in Faith.

If I am not yet, now I desire to be truly sorry for my Cowardice in Christ's Cause; and to despise Death and the Shame of Death; and to suffer the most shameful Death, if God please to call me to it, for the Maintenance of his Cause; and this Desire I hope is not of Nature but of Grace.

And my hope is that *Jesus* will not break a bruised Reed, nor quench a smoking Flax, and in this I pray that the Lord Jesus would receive, and believe (Lord help mine Unbelief) that the Lord *Jesus* will receive my Spirit. *AMEN.*

THE
SUFFERINGS
 OF OUR
Blessed Saviour.

Mark 14. ver. 34.

*My Soul is exceeding Sorrowful unto
 Death.*

HOW ! My Blessed Jesus ! Thy Soul
 Sorrowful ! How is it possible ? Thou
 art the Comforter of all Sorrowful Souls,
 and thine own Soul without Comfort !

Thy Soul Sorrowful ! How is it possible ?
 Every Soul without thee is full of Sorrow,
 and Comfortless, and now thine own
 Soul Comfortless, and full of Sorrow !

So it was : Else why didst thou put up
 that double Supplication to thy Father, *If*
it

it be possible let this Cup pass from me: The Cup of Death, the Cup of Wrath.

And there was no chearful *Nathanael* bring thee the glad Tydings, *The Lord hath taken away thy Afflictions*: No, there was rather a miserable *Bildad*, *Comfort is denyed thee?* Else why was the Sweating of Drops, of great Drops down to the ground.

But why; why, O Blessed Jesus, was thy Soul so heavy? Why? O how dare I ask this Question! For therefore was thy Soul so heavy, because the Sins of my Soul lay so heavy upon it, The Sweat of Sin condemn'd the World, and therefore didst thou in the Sweat of Blood redeem the World.

This thou complainedst of by thy Prophet long since, *I am press'd under you, as a Cart is full of Sheafs*; And this thou intimatedst in thy Speech to the Women, *Weep not for me but for your selves*. O give me a Fountain of Water to mine Head, and Rivers of Tears to mine Eyes, that I may weep, and weep so much and so long till my Soul feels the Weight of my Sins, and receives Comfort from the Sorrow of thy Soul, O Blessed Jesus. AMEN.

Matth. 26. ver. 39.

Father if it be possible let this Cup pass from me. Nevertheless not as I will but as thou wilt.

HERE is a Father, with whom all things are possible, for he is a God; and yet here is a Son, from whom it was not possible for this Cup to pass, for it was God's Decree that he should drink it.

But why then doth he pray against it? And why doth he by and by submit unto it?

He pray'd against it,

1. Because he saw *Death* in that Cup, which grieved him a little. And,

2. Because he saw *Shame* in that Cup, which grieved him more.

3. He saw the burden of *Sin* in that Cup, and that feared him a little, not for the Loss of his own Life so much as the Weight of our Sins.

4. He saw the *Wrath* of God in that Cup, and that feared him more. He now saw God sitting in Judgment upon every Sin

Sin of every Man, and himself bearing the Sins of all Men, and undergoing the Punishments due for those Sins, and therefore he prayed, let this Cup pass from me.

But then he desired this Cup, and submitted his Will to his Father's.

1. Because he longed for the Salvation of Mankind ; which could not be accomplished till he had drank this Cup ; and therefore before he came to the Cross he said, *shall I not drink the Cup which my Father hath given me : And at the Cross he said I Thirst.*

2. In Obedience he desired to drink it, because his Father gave it him.

And whatsoever Cup thou, O God, wilt be pleased to give me, give me Grace to drink it ; the Cup of Affliction patiently ; the Cup of Benediction thankfully ; only the Cup of Damnation, let this pass from me, for his sake who drank the Cup of Red Wine in thy Hand, and thereby discharged my Sins and satisfied thy Justice, Jesus Christ. *AMEN.*

Mark

Mark 14. ver. 46.

*They laid their Hands on him and
took him.*

OF T E N, very often, had my Blessed Jesus laid his hands upon the *Jews* and healed them, and now in requital do they lay their hands on him, and take him and bind him.

O the Treachery of this Act! For it was done with Swords and Staves, and managed by his own Servant *Judas*.

O the Ignominy and Disgracefulness of this Act! For it was done with Swords and Staves, as if it had been to apprehend a Villain.

O the Violence and Cruelty of this Act! For they tie him and bind him with Cords.

Did ever Man owe more Duty than *Judas*, whom Christ had called to the Apostleship and honour'd with his Treasureship.

And yet did ever Man act more treacherously, for he sold his Master for 30 Pieces of Silver (a goodly price) and betray'd him with a Kiss.

Was ever less Resistance used by any
than

than by Jesus ; for he forbad *Peter* to fight in his quarrel, and denied twelve Legions of Angels to rescue him.

And yet was ever greater Violence offer'd by any than by the *Jews*, for they came with whole armed bands to apprehend him.

But why, why was this Treachery, this Ignominy, this Violence used? Oh! am not I ashamed, am not I afraid to ask the Question? For had not I been perfidious to God, *Judas* had not been perfidious to Christ.

Had not I been Disgraceful to my Creator, the *Jews* had not used my Redeemer so Disgracefully.

Had not I been bound fast with the Chains of my Sins, Christ had not at all been bound with Cords of Hemp.

My Sins, my Sins were the Principal, *Judas* and the *Jews* were Accessories of thy Apprehension, my Blessed Jesus.

Give me Grace therefore, O God, to bind my Sins with Cords, with Cords of Faith and Repentance, that they never stir again in any mental or actual Rebellion against thee, to provoke thy Justice, or to bring me under thy Displeasure: For his sake who hath satisfied thy Justice and appeased thy Displeasure, Jesus Christ.

AMEN.

Mark

Mark 14. ver. 15.

And they led Jesus away to the High Priest.

JESUS was once led, by the Good Spirit of God, into the Wilderness to be tempted of the Devil; and that was a Blessed Leading, for he overcame the Devil.

But now is Jesus led by the Wicked *Jews*, into the High Priests Hall, and it was a Cursed leading in them; for it was to abuse him shamefully, accuse him falsely, and to condemn him unjustly.

Shameful was his Usage, for he is scoffed by the Tongues, buffeted by the Hands, struck by the Fists, whipt by the Rods of Villains.

False was his Accusation, for they accuse him of Schism against the Church, of Rebellion against the State, perverting the Nation and denying Tribute to *Cæsar*.

And unjust was his Condemnation, both in the Ecclesiastical Court, before *Caia-phas*, for it was because he profess'd himself to be, what in truth he was, the Son of God. And also in the Civil Court, before
Pilate

Pilate, for it was to please the People, after he had confess'd he could find no fault in him.

And why was Christ so shamefully abused by Men? But that I might be graciously handled by God.

Why was Christ so falsely accused by Men? But that I might be truly acquitted by God.

Why was he unjustly Condemn'd by Men? But that I might be justly saved by God.

O Blessed Jesus! Who didst suffer thy self to be abused, accused, and condemn'd by Men; I beseech thee let that Mercy of thine, which persuaded thee to suffer so much for me, persuade thee also to do that for which thou sufferedst so much for me, ever to Pardon and save me.

Let thy violent leading before *Caiaphas* and *Pilate*, lead me gently before God.

Let the shameful Abuse of thee, by Men, give me a gracious Entertainment with God.

Let thy false Accusation by Men, give me a true Absolution from God. And let thy unjust Condemnation by Men, give me an everlasting Salvation with God.
AMEN.

Luke 23. ver. 34.

Father, forgive them.

CERTAINLY, O ye *Jews*, by this, if by nothing else, you might have known Christ to be the Son of God, or you might conclude your selves far worse than *Saul*; for he could and did say of *David*, now I know well, that thou shalt surely be King. *I Sam. 24. 20.*

Now? and why not before, because now and not before, he found an Incomparable Mercy in *David*, by Rewarding him Good for Evil, and sparing his Life, where he had him at advantage.

And was not here a more Incomparable Mercy in Christ, not only Sparing their Lives from the invasion of Twelve Legions of Angels, which were all at his Command, but also praying for their Souls, when he was under their Torments.

And this Prayer was so effectual, that it converted many, and among them that very Souldier *Longinus* who pierced him to the Heart.

Could

Could ye suppose, that he made this Prayer to his supposed Father *Joseph*?

No: your selves did confess, none could forgive Sins but God; such Gifts came down only from the Father of Light; and who is that, but God, the Father of Christ? Well, O ye *Jews*! if ye will not believe it, that it was to God the Father, the first Person, whom Christ the second Person, cloathed with Humanity, prayed to upon the Cross, when he said, Father, forgive them; and I believe my self one of them, for whom he pray'd, and in this Belief settle my Assurance, that I am forgiven, because I believe withal, Christ was heard in what he prayed. *Heb. 5. 7.*

John 19. ver. 26. 27.

Behold thy Son! Behold thy Mother!

I Wonder not that Christ was so full of Piety, because I doubt not of his being God, even now, when he was cloathed with, and Uncloathing of our Flesh.

No; my wonder is, that I, who am called a Christian, make no more account
of

of his Example, and am so prodigal of the means he gives me, and so Improvident of the posterity I shall leave behind me; he is Solicitous of his Mother and Servant, I am careless of my Family; had I no Sin to answer for but this, it were enough to damn me; yet my hope is, though I stand guilty of Millions more than this, yet his Blood hath deserved, and his Grace will give me the Forgiveness of them all, so that I repent of all, and this. But Repentance too is his Gift, and I cannot do it, until he give it; yet my hope is, he that gave his Servant *John* charge of his Mother *Mary*, and her charge of him without their Intreaty, will not deny me this Grace upon my Importunity. Repentance then, O Blessed Jesu, for this and all other my Sins, not to mingle with thy Blood, but to seal the merit of thy Blood to me, that this and all my Sins may be forgiven. And thy Blessing of Providence, I beg upon all my Endeavours of provision for all my Relations, after I am Dead and gone.

Or, if thou denyest me this, because it is but a Temporal Blessing, and I dare not absolutely crave it, yet deny me not this, I beseech thee, because it is Spiritual, and for thy Glory and their Eternity.

Behold

Behold those my Relations; they are the work of thine hands, they are the Purchase of thy Blood, they are the Temples of thy Spirit, or do thou make them so for thy Blood's sake, that though I leave them not any thing upon Earth, yet thou mayest give them all things in Heaven, and behold them at thy Right hand.
AMEN.

Luke 23. ver. 43.

This day shalt thou be with me in Paradise.

HOW Infinitely God exceeds our Holy Desires! His Mercy commonly prevents the contrite Beggar, he never denies him Audience, but always hears and Answers Prayers, if not *ad Voluntatem*, yet *ad Utilitatem*, to our Advantage, if not to our Desire, and he gives more than he is entreated.

The Convert Thief desired but Remembrance: that was all; Christ promised him Paradise, that was more; and to put him out of doubt, he affirmed it with an Asseveration,

severation, Verily, I say unto thee. *Veritas Promittentis* lyes in the Truth of the Promiser, and *Largitas Bonitatis*, the Bounty of his Goodness lyes in this, thou shalt be with me in Paradise. Not that Earthly one in *Eden*, but a better, because it is the Celestial one in Heaven. What a happy change then did he, and do we make by Death.

Nor doth my Saviour refer my Suit to another Man, or defer my Suit to another day of hearing: nor must I refer Repentance to a proxy, nor defer Repentance to old age, but to day I must hear his voice, if to day I will be with him in Paradise.

And indeed *Suavitas Societatis* should prompt me to *Celeritas Præstationis*. I should be Quick in my Piety, because of the Sweetness of the Society, I shall have with him.

And that I may be with him there in Paradise, I must be with him in *Gethsemane* by obedience, I must be with him here on Mount *Calvary* by Faith.

Here, Here, O Blessed Jesus, give me Grace to Remember thee in thy Sufferings, and do thou remember me in thy Glory. *AMEN.*

Matth.

Matth. 27. ver. 46.

My God, My God, why hast thou forsaken me!

O My dear Redeemer, O my Blessed Jesus, was not a painful, shameful, cursed Death enough for thee to suffer? Enough certainly, if I had not deserved thy Father's Wrath: all the Tortures Man could load thee with were nothing to this inward Torment, which thou enduredst, when in the bitter Agony of thy Anguished Soul, thou cryedst out, my God, my God, why hast thou forsaken me!

Thy God! and yet forsaken! very strange! but very true; and well for me, it was so strange and true!

Forsaken thou wast, by Restraint of the Divine Influence.

Forsaken thou wast not, by any Dissolution of the Divine Essence.

For want of the Comfortable beams of that uncreated Sun, thou criedst out of a Dereliction; but because that Sun could

not

not be totally Eclipsed, thou calledst still upon God.

Thou wast God thy self, and the Father thy God, even then, when thou madest this sad Complaint.

So sometimes I may seem to be, and yet never shall be forsaken, if I can make this application, that God is my God.

For therefore was Christ thus was Content to be forsaken (questionless at his own will it was, and in his own power it was, as well to be forsaken, as to lay down his life) that I wretched Sinner, as I am, might be received to mercy.

O most merciful God, let me never forsake thee; and then, though sometimes I feel not the warmth of thy favour, and so may seem in mine own sense and Apprehension to be forsaken, yet thy Seed, thy Essence, thy self, will still be in me, and I shall say, tho' thou kill me, yet will I trust in thee, because thou art my God.
AMEN.

John

John 19. ver. 28.

I Thirst.

HOW can I enough admire at the infinite Love of my Blessed Jesus ! even now he complained of being forsaken because the Wrath of God for my Sins Anguished his Soul, and just now he again Thirsts, till he has fully merited the Pardon of my Sins, and the Salvation of my Soul: other thirst he had none, for he refused the Wine, that would have quenched it.

O let me never thirst for any, but that new Wine, which thou promisedst to Drink anew with thy Disciples in thy Father's Kingdom.

If I may not enjoy it here, by taste in thy Church militant, because of my restraint ; yet let me enjoy it by Taste and Sight in full Perfection in thy Church Triumphant, when my Soul is free, and when I shall never thirst again. *AMEN.*

John

John 19. ver. 30.

It is finished.

WHAT a Cordial, what an Example are these Words ! Such a Cordial, that I am thereby assured, Christ hath left nothing unperform'd for my Eternal safety ; such an Example, that they tell me, that the Work of my Salvation is not only a Work of Inchoation, but of Consummation also.

I must not only Work , but I must also Work out my Salvation, with Fear and Trembling ; Fearing every Temptation, and Trembling at every Transgression ; for every Temptation is a rub, and every Transgression is a stop to hinder my passage into Heaven.

O Blessed Jesus, let all the Temptations past, I have yielded to, and every Sin past I have committed, be nailed to thy Cross, and washed away in thy Blood, which thou didst shed upon that Cross.

And for the future let all Temptations and Sins have their Consummation, and be finished by my Repentance, and then let Death come when it will, and finish my Life, I shall rejoice, because my Soul shall be safe by Virtue of thy Satisfaction. *AMEN.* Luke

Luke 23. ver. 46.

*Father, into thy Hands I commend
my Soul.*

AN D not only thine own individual Soul, my Blessed Jesus, but with it my Soul, and the Souls of all Believers in the World: for thou wast now in our stead, and whatsoever thou didst, thou didst for us.

Why then should I fear the Guilt of Sins past, since thou hast wash'd it away? why should I fear the Sting of Death to come, since thou hast overcome Death?

Yea, why should I fear the Devil accusing me with my Sins, and frightening me with my Death, since thou hast overcome him, who hath the power of Death, and that is the Devil?

Why should I fear the Miscarriage of my Soul, since it was commended with thine into the hands of thy Father?

That my Sins were so great, as to put my Saviour to Death, I will weep; and God forbid I should weep for any thing else.

F

That

That my Saviour's Love was so great, as to put out my Sins, when he gave up the Ghost, I will rejoyce; and God forbid I should rejoyce in any thing but the Cross of Christ, whereby the World is crucified to me, and I unto the World. *AMEN.*

Luke 23. ver. 48.

And all the People that came together to that Sight, beholding the Things that were done, smote their Breasts, and returned.

AM not I one of those People? have not I seen those things that were done? have not I seen my Saviour apprehended? have not I seen my Jesus contumeliously arraigned? have not I seen my Christ maliciously accused? have not I seen my Master falsely Condemned? have not I seen my Lord and Master, my Saviour Jesus Christ, enviously Crucify'd, and cruelly tormented, and most reproachfully calumniated? All this I have seen, as well as those People, and yet, for all this, I am not one of those People, unless I smite my Breast

Breast upon this Sight : And indeed what Godly Man, will not this Sight (yea the very Thoughts of this Sight) make to smite his Breast ? For all this was done for me, and by me ; for my Redemption, and by my Transgression.

The Thoughts, the Ambitious Thoughts of my Heart, crowned my Saviour's Head with Thorns. The Imaginations, the Desperate Imaginations of my Heart, pierced my Saviour to the very Heart ; and all this and much more he suffered, that I might not suffer at all, for all this.

Oh ! Now for the Publican's Zeal, to smite my Heart and cry for Mercy ! And let thy Mercy, O God, direct me to return, but through the way of Grace, that I may be received to Glory. *AMEN.*

John 19. ver. 34.

One of the Soldiers with a Spear pierced his side, and forthwith came thereout Blood and Water.

AS Christ began, so he ended his Passion with Water and Blood ; in his

Agony in the Garden, he sweat Blood and Water ; for it is not possible for a Human Body to subsist without a waterish Humour running in the Blood.

It is not so express'd there, in the Garden, as it is here upon the Cross. For here it is plainly said, that when the Soldiers Spear had open'd a Sluice in his side, there issued Water and Blood ; but though it be not expressed, yet it must be believed, that as upon the Cross, so also in the Garden, Christ shed both Blood and Water.

Blood for a propitiatory Sacrifice to God the Father to satisfy him ; and Water for the Purification of the Members of his Church.

Put them both together and I cannot find any thing wanting, that might conduce to Man's Redemption.

1. In his Sweat, is manifested the longing Desire Christ had for my Recovery.

2. In his Blood, I see a sufficient Ransom and Satisfaction for the Sins of the whole World.

3. In the many and great Drops, I see a particular Drop allotted for me and every true Believer.

4. In the coming forth of Blood and Water, I see a Sufficiency for all and every one, that none need despair.

Let this, O, God be my last, and only
saie



safe Refuge, when my Soul Thirsts and Faints, either in my Life for Justification or Sanctification ; or at my Death for Glorification.

O God the Father, then give me Grace, to lay my Soul under this Wound of thy Son, and send the Holy Ghost with this Water to purify me from the Filth of Sin, and with this Blood to justify me from the Guilt of Sin.

Let me never partake of the Soldiers Barbarity, to pierce thy Son with a Spear of an Oath, lest I trample that Blood under foot ; but give me the Faith of a true Servant to apply that Blood and Water of Jesus Christ to the saving of my Soul.
AMEN.

Mark 16. ver. 6.

He is risen.

YES he is risen, notwithstanding the Elders endeavour'd subtilly to secure him in his Sepulchre, by setting the Watch and Sealing the Stone.

The Woman, the Disciples, the Soldiers were his Eye-witnesses and I believe their Testimony.

God give me Grace to take out the Lesson which Christ's Resurrection teaches me ; to rise from the Grave of Sin.

And then I shall be sure to be exalted from my Grave of Earth, to the Glory of Heaven.

His Resurrection is a Pledge of mine, if I am a Member of his Body, for the Members must follow the Head.

And an Everlasting *Easter* I shall have and keep in Glory, if I keep an Holy *Easter* now in Grace.

O Gracious God, give me my share in the First Resurrection, that I may also partake of the Second, and at Dooms-day be placed amongst the Sheep at the right hand of Jesus Christ. *AMEN.*

Matth. 5. ver. 17.

I came not to destroy the Law and the Prophets, but to fulfil them.

IN these Words I espy a Discord, but such a Discord as makes a sweet Harmony.

The seeming Discord is in the abrogation of the Law, and the obligation of the Law.

The

The sweet Harmony is the double consideration of the Law. If I look upon the Law as it is a Covenant exacting punctual Obedience, and so Christ hath both fulfilled it and destroyed it.

Fulfill'd it for me, and in him my Obedience is accepted ; and destroyed it to me, and by him I am deliver'd from the rigour of it.

But if I look upon the Law as it is a Rule, so Christ hath fulfill'd it and not destroyed it ; but left it for the perpetual Square of my Actions.

He fulfill'd his Law actively in his Life, by Obedience, passively in his Death, by Patience, in both by Merit ; in each of which he is *Servator*, the Saviour of them that are under the Law ; and therefore not a *Solutor*, a Destroyer of the Law.

If he destroyed it any way, he destroyed it either by the Breach of it, but there was no Guile in him ; or by false Comments upon it, but he Vindicated this very Chapter, from all corrupt Expositions, and restor'd it to its genuine Sense, or by putting an end to it, but he was so far from this, that he hath left the Abridgment of it, to love God above all, which is the First Table ; and our Neighbour as our selves, which is the Second Table ;

to.

to be the Rule of our Lives, and therefore he came not to destroy the Law.

The Ceremonial Law, he hath wholly abrogated. The Judicial Law he hath changed, and left it no power to bind us, but *ex nova Institutione*, from a new Institution, by those Governours under whom I live. But the Moral Law he fulfilled and did not destroy it.

Not it, nor the Prophets neither; not 1. the Prophets, because that whatsoever in former time they spake of him, he made good in the fulness of time. And therefore is every notable Act of Christ, thus express'd by the Evangelists, that it might be fulfilled which was spoke by the Prophets. *Matth. 1. 22. 1. 4.*

Nor 2. the Law, because 1. he transgress'd it not; because 2. he fulfilled it in himself for us, and hath given us Ability to fulfil it in him too.

And why did Christ say this? I came not to destroy the Law or the Prophets, but to fulfil them. Why?

1. To wooe and win me to follow his Example, and not to break the Law; for if I am in Christ, I must be like Christ, not only passively by suffering Afflictions, but also actively by doing good Works.

And how shall I know that I am in Christ, but by walking, not after the Flesh,
but

but after the Spirit; and it is, to walk after the Spirit, think I, to be free from the Law. *Rom. 8. 1.*

To be free from the Law of Sin and Death, but not from Obedience to the Law moral.

From the Law of Sin I am free, if I be in Christ, it shall not command me, nor I obey it; Sin shall not condemn me, nor I sink under it.

And from the Law of Death I am free, if I be in Christ; not of Temporal Death, for dye I must, though I be in Christ, but of an Eternal Death, damned I shall not be, if I be in Christ.

No way to put that if out of doubt, but by the keeping his Commandments; so says Christ, if you love me keep my Commandments, and what Commandments hath Christ given us to be kept but those ten which God spake in 20th. Chapter of *Exodus*.

And again Christ said this, I came not to destroy the Law and the Prophets, but to fulfil them; that I might say, Thanks be unto God who hath given me Victory, through Jesus Christ our Lord.

For the Law which he fulfill'd, he fulfill'd for me, and what is fulfill'd for me, is mine; mine I say the Righteousness of the Law is, if I believe in the Lord Jesus Christ; for therefore God sent Christ, who
came

came in the Similitude of Sinful Flesh, that the Righteousness of the Law, might be fulfill'd in me. *Rom. 8. 13.*

Fulfill'd in me acceptably, by the imputed Righteousness of Christ, who for me fulfill'd the Law perfectly, and he is made of God to me my Righteousness, and I am made the Righteousness of God in him.

1 Cor. 1. 30. 2 Cor. 5. 21.

And now, O Merciful God! I beseech thee send thy Holy Spirit and his Grace into me, that I may be a follower of Christ, and endeavour to fulfil thy Law, in all Holy Obedience to thee, in all Subjection to those Governours whom thou dost set over us, in all hearty Love to my Brethren, that that Life which thou hast promised to the Doers of the Law, may be given to me, for his sake who fulfill'd the Law for me, Jesus Christ. *AMEN.*

1 Cor.

1 Cor. 6. ver. 11.

But ye are washed, but ye are Sanctified, but ye are Justified, in the Name of our Lord Jesus Christ, and by the Spirit of our God,

THAT God the Father and his Son Jesus, and the Holy Spirit, is the Author of my Ablution, of my Sanctification, and of my Justification, I question not.

My Question is to know, whether I am washed? Whether I am Sanctified? Whether I am Justified ay or no?

If I am washed, I am then ashamed to live any longer in Sin. So says the Spouse the Church, and so must I say and resolve, (if I am a Member of that Church) I have washed my Feet, how shall I defile them again.

If I am Sanctified I have Life, and that Life hath a nutritive Appetite; and I hunger and thirst after a greater degree of Holiness. That Life hath a generative Appetite, and I desire the Regeneration of other Men, as well as of my self. That
Life

Life hath a sensitive Appetite; and I feel the prick of every Tentation, and cry out upon the Wound of every Transgression.

If I am Justified, my mind Judges nothing in Comparison with God, either in Heaven or in Earth; my Will desires his Presence evermore; my Affections embrace him and are never at rest but in his Arms; my Soul delights in Christ, as in the best Jewel of the World.

O God, give me Grace to abhor all Sin, whereby I may know I am washed.

Give me an Appetite to hunger and thirst after more Grace, to beget others to thee; to fear every Temptation, and to tremble at every Transgression, whereby I may know I am Sanctified.

Give me an High Esteem of a thirsty desire after Fervent Affections for, and a pleasing delight in thy self, thy Son, thy Spirit, that I may know I am also Justified in the Name of our Lord Jesus Christ, and by the Spirit of our God. *AMEN.*

F I N I S.

